

INSCRIPTIONS FROM NANDED DISTRICT

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CONTENTS

	Page
Foreword	
Appreciation	
Preface	i
Publisher's Note	ix
Acknowledgements	x
Find-Spots of the Inscriptions	xii
Dynasties	xiii
I Introduction A critical Study of the Inscriptions	xvii
II Texts of the Inscriptions	1
III The Texts in Roman Script	105
IV Summaries of the Texts	213
Plates	Nos 1 to xix
Index	247

FOREWORD

Inscriptions constitute an important source of early Indian history. It is by their patient study that scholars have been able to recount accurate details about many periods of history, different dynasties of rulers, chronology of events and cultural background of different regions. Speaking relatively, the North has more ancient epigraphs while the South has plenty of them even in post-medieval period of our history.

Even a casual handling of the Volumes of Indian Antiquary, Epigraphia Indica, South Indian Inscriptions, Epigraphia Carnatica, and a scrutiny of the systematic Lists by Kielhorn, Luders and Bhandarkar show that much excellent work is done for epigraphic studies. But still there is scope for bringing to light new inscriptions, the reward of which are the pleasure of discovery and satisfaction of scientific study to widen the bounds of knowledge. Earliest inscriptions were in Prakrit and Sanskrit for the study of language and style they have their importance. Some of the post medieval epigraphs in Kannada and Marathi contain rich linguistic data and cultural information.

With the growth of regional centres of learning and academic institutions, it is but natural that scholars of historical aptitude would like to concentrate their attention on regional studies. Such studies have their value and ultimately go to enrich the fund of our knowledge when the data get properly sorted out and duly correlated.

In this volume are collected fifty inscriptions from the District of Nanded. Most of them belong to the 11th to 13th centuries A. D. and are connected with the major dynasties

like the Rashtrakutas, Chalukyas and the Seunas. Majority of them are written in Kannada language and script. They are presented here in the original and also in transliteration. The Introduction sheds useful light on the political, economic, social and religious data available in them. In a separate section, the contents of the epigraphs are neatly summarised, and the photographs of some of them are printed at the close of the volume.

If the editors had given some detailed references about the place, location etc. of the inscriptions and also references to earlier publication at the beginning of each of them, the referential value of this work for subsequent studies would have increased.

The editors have neatly presented the epigraphs with requisite studies about them in this volume. For this, they deserve our sincere thanks. It is a laudable activity which Yashwant Mahavidyalaya, Nanded has undertaken and one hopes that this will prove a source of inspiration to others. It is hoped that this volume will prove an incentive to historical studies in the area to which these epigraphs have a special reference.

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APPRECIATION

It is a pleasing occasion for a historian interested in the study of original sources to receive a well-edited volume of new inscriptions. One such is the present publication. The epigraphical records included in this book hail from a hitherto unexplored and less familiar part of our country. The District of Nanded to which they belong, comprises a tract of the present Marathavada region of Maharashtra State. Nanded, the headquarters of the District, situated on the northern bank of the river Godavari is about fifty miles north from the northernmost point of the Bidar District of Mysore State.

Beneficial are the fruits of research and study. A searching look at the records presented here reveals interesting historical and cultural phenomena. Just a few may be noted here. The dynasties like the Rastrakutas, the Chalukyas of Kalyana and the Seunas or the Yadavas of Devagiri, that constituted the sovereign rulers for the vast areas of Karnataka in the early mediaeval period, are found holding their sway over this region. The same system of provincial government and local administration under the Mahamandalesvaras and their subordinate officers, aided by feudatory nobles, prevailed here. The same practice of naming the geographical-administrative units in association with numerical figures like Eradirchchhasira Bada (the tract of two thousand villages) and Sakkarage Eighty, existed here.

If we go into the details of the system of land revenue and collection of taxes, the similarity becomes identical even the same common technical terms being used. For example, the cultivated land was classified into *gadde* (wet land), *key* (plain field), *kariya neta* (black soil) and *tōmṭa* (garden land), the

lands were measured out with poles of specific lengths and nomenclature like *mavana singana kolu*, the dimensional land units were called *mattaru*, *ghale* and *Jumte*, the industrial and sales taxes like *sireya-sunka* (handloom tax) and *angadi sunka* (tax on shop) were in vogue

Common features in respect of the religious faiths and institutions are noticed. The teachers of the Kalamukha Pasupata sect of Saivism who predominated in Karnataka during the period, are found functioning here. The peculiar deity called Traipurusha is also met with.

Preponderating and most striking is the testimony afforded by the language and literature. Thirty-six out of fifty inscriptions are in Kannada and they all belong to the early period from the eleventh to the thirteenth century. To this age also belong five epigraphs in Sanskrit. The Marathi records numbering nine, are almost all of a fairly late period in point of time. They are brief and do not furnish much information. The Kannada inscriptions are generally composed in highly evolved literary and poetic style, as in the case of thousands of inscriptions in the Mysore State.

The personal names of men and women follow the pattern and usage of the Kannada country. For instance, the following are a few among the male names: Ereyammarasa, Madiraja, Revanayya, Sankana and Siddhugi. The female names are still more conspicuous, e.g. Govindakabbe, Pommaladevi, Rebbaladevi and Suggaladevi.

Of outstanding importance are the place names which are embedded in Kannada traditions. Having originated in deep past of considerable antiquity and having survived for centuries further on, they deserve to be assigned high value and significance in our cultural studies. Their number being large, a few select ones are the following: Aluru,

Analige-yuru, Bolagave, Borigave, Chinchavali, Ekkalagave, Karadikallu, Kolanuru, Kulige, Madanuru, Marikallu, Nagarahalu, Narangal, Nerilage, Pottala, Sakkarage, Suggave, Tadakallu *Ūr* or *Ūru* is the familiar ending of place names in Kannada. Another ending is *kallu*. Several names end in *gave*. Though its original is Sanskrit *grama*, it is deeply influenced by Kannada tradition and usage, for example, Balligave in Shimoga District. *Gave* is abridged into *ge*, which is the terminal syllable for hundreds of place names in northern Karnataka. Kolanuru is derived from *kola* meaning tank, it is projected into Konnuru. Aluru is formed from the archaic base *ār* meaning river.

Thus, we may treat this study as a sample survey of a cross section of Maharashtra. It squarely substantiates the assertion of the Rashtrakuta emperor-poet Nripatunga in the ninth century, that the river Godavari formed the northern boundary of Karnataka. Investigations carried on particularly in the southern areas of present Maharashtra have yielded similar results indicating the substratum of historical and cultural legacy of Karnataka. And this is no wonder. For until the emergence of Maharashtra as a distinct linguistic and cultural entity about the twelfth century A. D. and later, both the regions, Karnataka and Maharashtra, were one and united by the common bonds of political uniformity and cultural affinity.

Such historical ties and cultural fraternity are not the privilege of Karnataka and Maharashtra alone. From Kashmir to Kanyakumari and from Saurashtra to Kamarupa, all the states and regions of Bharat are interlinked and correlated by the fundamental common features of geography, political history, religious faiths, social structure, basic language and literature, and identical views and practices of life.

To these may be added one more interesting, yet less known factor, disclosed by our studies in epigraphy and palaeography. This is about the basic script and writing of this vast sub continent. It is now established by scientific investigations that from Asokan Brahmi originated all the known scripts of Bharat, from Kashmiri to Malayalam and from Gujarathi to Uriya. Thus the germ alphabet, as a means of intellectual transmission has helped to inspire and enlighten countless generations of men and women through twenty-two long centuries to pursue their progressive activities in the fields of literature and education.

No doubt there are diversities and disparities in this vast nation. But such diversities need not lead to division, separation or disintegration. Diversity is a sign of growth and development. There is unity in diversity and diversity is for unity. Thus all our investigations and researches converge on one chorus and single theme **BHARAT IS ONE**.

With warm congratulations to all those whose generous gestures and cooperative efforts have joined to bring out this useful research product, I end these few words.

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PREFACE

It is with a sense of diffidence that I venture to write this prefatory note to "Inscriptions from Nanded District", being published by Shri Sharada Bhuvan Education Society, Nanded, on behalf of its Yashwant Mahavidyalaya Historical Research section. I felt greatly honoured on being asked by Shri G. R. Mhaisekar, Principal, Yashwant Mahavidyalaya, to write a prefatory note to this book. Principal Mhaisekar has done much, within a short span of five years, since the inception of the College in 1963 without much ado, in creating a new sense of awareness in the minds of his colleagues, students in particular and the people of the Nanded District in general, towards the immense value of ancient historical remains. This volume is the first fruit of the sapling of knowledge planted by him in the college premises. The sapling no doubt will grow into a gigantic tree yielding plenty. He deserves all the credit, along with his colleagues in the Dept. of History, for the sincere efforts in undertaking this exacting task. The task was partly fulfilled with the collection of estampages of the inscriptions, found far and near in this district. The most difficult part of the task, the reading and interpreting of the inscriptions loomed large for some time. It was easily solved, thanks to Principal Mhaisekar's efforts, in getting Dr. Shrinivas H. Ratti, a renowned scholar in Epigraphy, of Karnatak University, Dharwar, to undertake this task. The present volume is certain to throw fresh light on the History of Nanded and the Deccan, as well.

Although many great and renowned scholars—Indian and European—have done in the past extensive work in the field of Indian History and in particular, the History of Deccan, there still remains, I feel, much to be done by way of tying

up the loose ends and discovering the missing links hidden in the maw of all consuming time.

The Marathwada region remained much neglected under the Nizam rule. The Archaeological Department of the former Hyderabad State did precious little to explore the historical remains scattered all over this region, particularly in the interior parts, partly because this region was far away from the capital Hyderabad, and partly because of the apathy of the concerned officials. Whatever little was done here, it was done in Aurangabad as it happened to be the home of world famous Ajanta and Ellora caves. However, it became active later under its dynamic and devoted Director Shri G. Yazdani who has crowned his efforts by publishing a two volume *Early History of the Deccan*, in 1960.

Marathwada, Telangana and parts of Karnatak, the three regions which formed the former Hyderabad State occupy a prominent place in the History of Deccan. Andhrabhritya Satavahana or Shalivahana, Vakataka, Chalukya (Early and later) Rashtrakuta, Yadava, Kakatiya, all these imperial dynasties had their capitals within these three regions. Forgusson, Fleet, Burgess and other European scholars, and Bhandarkar, Altekar, Nilakhantha Shastri and other Indian scholars have explored the historical importance of this region. But even these scholars did not go into the interior. The Godavari tract in Marathwada remains much neglected and uncared for even today.

Independence generated a new sense of awakening both at the Central and States level. It was felt that the history of India needs to be rewritten from the Indian point of view. A concerted effort was made to achieve this objective. The Epigraphy branch of the Archaeological Survey of India drew out a plan for the collection and study of the inscriptions in Marathwada. Accordingly, some of its officials like Sri G.

Bhattacharya and the noted historian and epigraphist Dr. D. C. Sircar visited this district in 1958-59. Their visit resulted in the publication of the inscriptions like those at Kandhar and Hottul in *Epigraphia Indica*. Later, during my tenure in the capacity of a non-official member on the Archaeological Advisory Board of the Maharashtra State, I had the satisfaction of seeing the successful execution of an archaeological survey of the this region of Maharashtra. All this helped in making the people realise the social, historical and cultural importance of the ancient remains.

Of the several inscriptions included in this volume only four, found at Junni, Kandhar, Ardhapur and Unkeshwar belong to the reign of four different dynasties that ruled over this region. The rest are strikingly enough, unique. They all belong to the reign of the later Chalukyas. They bring to light a new historical fact. It is the existence of a powerful feudal chieftain family styled Vahni-Kula ruling over the vast area encompassed by Godavari and Manjara under the overlordship of the Chalukyas of Kalyana. This family appears to have played a stellar role in the expansion of the Chalukyan Empire.

The Chalukya inscriptions found at Hottul, Karadkhed, Tadkhel, Eklara, Sugaon, Khanapur, Yergi, Sagroli, Adampur, Bimra, Narangal, Yetala, Mahuli and Junni, in Degloor, Mukhed and Biloli Taluks of Nanded District, furnish, apart from their significant contribution to our knowledge of the Vahni family, detailed information about the temples constructed, endowments made for their maintenance, *agraharas* given to the Brahmanas, schools established for the study of the Vedas, arrangements made for feeding the poor, etc. by the chieftains, governors, commanders and queens of the Later Chalukyan emperors like Someshwara I, Someshwara II, Vikramaditya VI, Someshwara III and Jagadekamalla II. They all give details

about the renowned later Chalukyan emperors. They also throw considerable light on the cultural, social, political and religious aspects of the period. They thus enhance the historical significance of the Nanded District.

Of the non-Chalukyan inscriptions included in the volume, the one from Ardhapur, belonging to Ballala of the Ratta family was discovered first by me during 1959-60 at the foot of a tamarind tree within the temple premises. Almost all the ancient monuments which had seen days of splendour once are in ruins now. Two inscriptions were found at the two dilapidated temples of Mahadev (Shiva) north of the village at a site called Khaparkhed. The inscriptions mention two temples dedicated to Mallikarjuna and Siddeshwara respectively. In the village proper there are ruins of a massive '16 pillar Temple' of Keshavaraja (Vishnu). The four-foot high image of Vishnu found here is made of lovely black granite. Around the pedestal of the idol there are beautiful carvings of the *apataras* of Vishnu including the Buddha. At the feet of the idol there are two female attendants and on the base of the pedestal are depicted Garuda and Hanuman. The village Ardhapur appears to have been an important seat of Jainism too. There is an imposing five-foot image, in stone, of Rishabha Deva a Jaina Thirthankara in sitting posture. Thus the existence of Shaiva, Vaishnava and Jaina temples side by side points to the cosmopolitan nature of the village in the sphere of religion.

This Ratta Ballala is styled as 'Lord of Amardakpura (*Amardakapuradishwara*)'. This shows that the capital seat of Ratta rulers was Amardaka or present Ondha Nagnath, a famous pilgrim centre known to be one of the seats of 12 *Jyotirlingas*.

The identity of Amardaka with Ondha-Naganath is suggested by many references in the works like *Amardakasthala*.

mahatmya. For instance, in the following verse it is stated that Amardaka was as holy as Kasi, being the famous seat of God Naganatha.

आमर्दकमिद काशी दुग्धेयं स्फीतजान्हवी ।
विश्वेशो नागनाथोऽय भवानी कनकेश्वरी ॥

The association of Naganatha with Amardaka is indicated by the following verse from *Naganathashtaka* also :

श्री नागनाथाष्टकमेतदस्मिन् ।
आमर्दके क्षेत्रवरे त्रिकाल ।
सपूज्य लिग शुणुयाद् पठेद्यः ॥

The *Nanditata-Sihalamhatmya* also locates Amardaka, nine gavyutis (i. e. thirty six miles) from Nanditata (i. e. Nanded) and Ondha-Nagan. th, it is interesting to note, is 36 miles from Nanded :

एते नादीतट द्रष्टुमेकदा समुपागताः ।
तत्क्षेत्रान्नवगव्यूतिमानेत्वामर्दकाद् बहिः ॥

There is also a reference to Naganath and Amardaka in the *Riddhipuramahatmya* of Krishnadimbha of the Mahanubhava School .

सोरटी भोमनाथ । परळी वैजनाथ । ओदे नागनाथ । आमर्दकतपोवन ।

The inscription from Unkeshwar, dated 1201 A. D , and belonging to the reign of the Yadava Ramachandra, was discovered first by Dr. Y K Deshpande, founder of the "Sharadashram Research Association" of Yeotmal. Many other inscriptions belonging to the Yadavas are found in the district especially in the Matapur or Mahur locality. This village is traditionally beheved to be the seat of the hermitage of sage Sharabhanga mentioned in the Ramayana. There

is a legend too which relates that Rama, Sita and Lakshman visited this place during their exile

Nanded is an important district linking Andhra and Karnataka to the Marathwada region of Maharashtra. There are eight taluks in this district: Nanded, Degloor, Kandhar, Biloli, Mukhed, Bhokar, Kinwat and Hadgaon. The District headquarters, Nanded, situated on the northern bank of Godavari is a growing city, with its population around one lakh. Throughout its history, it has been an important pilgrim centre, religious and cultural seat, a seat of renowned scholars, an administrative centre and strategic strong-hold under the rule of different Hindu and Muslim dynasties. The Nandagiri fort points to its importance in old days. It is also a famous, second in importance only to Amritsar, pilgrim centre, of the Sikhs, since there is the Gurudvara commemorating the 10th and last Guru of the Sikhs, Guru Govindsingh. At present it is fast growing as a centre of education and industry.

The earliest mention of Nanded goes back to 4th century A. D. In the Washim copperplate of the Vakataka king Vindhyashakti II, it is referred to as Nandikata. In the Rashtrakuta inscription from Kandhar, published in this volume it is referred to as a seat of learning (*Vidyasana*).

The fact that Nanded had acquired prominence to merit a mention in a 4th century A. D. inscription leaves no doubt whatsoever concerning its existence much earlier, even during the times of the Satavahanas. According to a legend in vogue in Telangana, the first capital of the Satavahanas was at Nandagiri and Dharmapuri on the banks of Godavari before the beginning of the Christian era or in the first century A. D. and later it was shifted to Pratishthana or Paithan. Pliny's observation also supports this view,

The present name Nanded can be derived from ancient Nanditata. It is clear therefore that the view that Nanded was associated with the Nandas of Magadha is farfetched and that Dr. D. C. Sircar is justified in remarking that Nander or Nanded has absolutely nothing to do with the Nanda dynasty.

During the reign of the several royal dynasties—Vakatakas, early Chalukyas, Rashtrakutas, later Chalukyas and Yadavas, Nanded district continued to enjoy uninterrupted fame as a religious, cultural, educational, administrative and military strategic centre. Later, like other parts of these kingdoms, it fell a victim to the Muslim invasions when all its monuments were destroyed and the glory of Nanded faded into insignificance.

As I have mentioned at the outset, the Godavari Tract remains unexplored and much neglected from the research point of view. Many stone inscriptions, manuscripts and other important historical sources remain to be brought to light. I believe that this first attempt of the Yashwant Mahavidyalaya will be a happy, inspiring and fruitful prologue to many more such publications which no doubt will emanate from the younger scholars, research workers and even students who will evince deeper interest in the ancient history of Marathwada and in particular, the district of Nanded. My sincere thanks are due to the authorities of Shri Sharada Bhuvan Education Society and to Principal G. R. Mhaisekar.

V. A. Kanole

Director and Honorary Secretary

Godavari Itihasa Sansodhan Mandal
Nanded

PUBLISHERS' NOTE

We are greatly indebted to Dr. Shrinivas H. Ritti who readily conceded to our request for undertaking the task of editing the inscriptions presented in this volume, in collaboration with Prof G. C. Shelke of our college, Yashwant Mahavidyalaya, Nanded. No words of ours can commend the painstaking care devoted by Dr. Ritti in bringing out this volume. We are also conscious of our lapses—the inordinate and at times irritating delays that he was subjected to in getting the required material from us. We are thankful to Professors Lohgaonkar, Karwa, Reddy, Bilolikar, Varadacharyulu, Shri Pandurang Aghorkar and all the villagers from different villages for having extended their cooperation off and on.

Our thanks are also due to the Printers, M/s. Prathha Printery, Dharwar, who have turned out an excellent volume.

B. G. Phalak

Secretary

Shri Sharada Bhuvan Education Society, Nanded
&

G. R. Mhaisekar

Principal

Yashwant Mahavidyalaya, Nanded

ACKNOWLEDGEMENTS

I acknowledge with gratitude, the guidance and help I have received from a number of persons in the course of editing this volume of Inscriptions from Nanded District.

Prof. G. R. Mhaisekar, Principal, Yashwant Mahavidyalaya, Nanded, kindly entrusted this work to me and provided all facilities for the study of these inscriptions and for the printing of the book. The genuine interest of this Professor of Chemistry, in Epigraphy and History is commendable. His zeal and enthusiasm have been responsible for the publication of this volume. Most of the inscriptions edited here were collected by the co-author Shri G. C. Shelke of the History Department of the Yashwant Mahavidyalaya. His willing cooperation in sending me the estampages of the inscriptions and other material as and when required, has enabled me to complete the work early.

The authorities of the Karnatak University, Dharwar kindly permitted me to take up this work. Dr. A. G. Pawar, the Vice-Chancellor of the Kolhapur University has spared his precious time to go through the printed pages and to favour us with a valuable foreword. Dr. P. B. Desai, Head of the Department of Ancient Indian History and Culture of the Karnatak University, has been a source of inspiration to me in all my research activities. I have received his guidance and advice at every step in the course of editing these inscriptions. He has been kind enough to add a note of appreciation to the volume.

Two of my best friends Dr. G. S. Amur, Reader in English in the Marathwada University, Aurangabad and Dr. B. R. Gopal, my colleague in the Department; have been of great

help to me in preparing this volume. Dr. Dandegaonkar of the Chemistry Department of the Karnatak University has also helped me in many ways.

Two of my students, Miss Leela and Sri Yamanappa Hujaratti have willingly shared the burden of preparing the index. My wife Ambika has helped me in preparing the press copy and reading the proofs. My artist friends Shri K. S. Upadhye, R. S. Desai and Krishna Potdar have been responsible for the artistic get up of the volume.

The Ghanekar brothers, Shri Manohar and Ravi, of Pratibha Printery, Dharwar, have bestowed all care in printing this volume. Messers Brindavan Printers and Publishers Ltd., of Bangalore, have also extended their helping hand in completing the printing.

I offer my sincere thanks to all of them.

Karnatak University
Dharwar

Shrinivas Ritti

FIND-SPOTS OF INSCRIPTIONS

Find-spot	Nos.
Bhokar Taluk	
Bhōkar	44
Biloli Taluk	
Ādampur	19
Junni	39
Lāghul	46
Sangam	20, 21
Sagrōḷi	14, 16, 17, 18
Yetālā	27
Deglur Taluk	
Bimrā	23
Dēvāpur	37
Hoṭṭul	12, 22, 33
Karadhēḍ	10, 11, 13, 15, 24, 28, 29, 30, 34
Khānāpur	7
Nārangal	26
Taḍkhēl	3, 8
Yēragi	9, 31, 32, 35, 36
Kandhar Taluk	
Kandhār	1, 2
Kinwat Taluk	
Mahor	48, 49
Unkēsvar	42, 47

Mukhed Taluk

Māvuli	38
Mukhēḍ	25
Eklārā	4, 6
Sugaon	5

Nanded Taluk

Ardhāpur	40, 41, 45
Marḷak	43
Mōhanpur	50

DYNASTIES

	Nos.
The Rāshṭrakūṭas	2
The Chālukyas of Kalyāṇa	
Sōmēśvara I	3-7
Sōmēśvara II	8, 33
Vikramāditya VI	9-27
Sōmēśvara III	28-32
Jagadēkamalla II	34-35
Other Chālukya Records	36-38
The Kalachuris	39
The Sēuṇas	
Bhillama V	40
Singhapa II	41
Rāmachandra	42
Other inscriptions	1, 43-50

INTRODUCTION
-A CRITICAL STUDY OF
THE INSCRIPTIONS

I. Nature of the inscriptions :

All the fifty inscriptions edited in this volume are from the Nanded district of Maharashtra State. They range, in point of time, from about the 8th century A. D. to the 18th. Most of them belong to the major dynasties like the Rāshtrakūṭas, Chālukyas, and the Sēuṇas (i.e. the Yādavas of Dēvagiri) that ruled over the Deccan and Karnatak and as such have a bearing on the history of the region. The earliest inscription in this collection is in one stanza and is written in early Nāgarī characters and Sanskrit language. A majority of the epigraphs are written in the Kannada language and script, while only one, which is fragmentary, is in the Kannada script and Sanskrit language. A few of these are in Nāgarī script and Sanskrit language. There are a few others belonging to a comparatively later period, in Nāgarī script and Marathi language. Some of these inscriptions, in Kannada as well as in Sanskrit, are composed in classical prose and verse and employ a variety of metres. Some of them, particularly those belonging to 11-13th centuries, are engraved in beautiful characters, both Kannada and Nāgarī, and they bespeak of the high attainments of the medieval artisans in the art of engraving. Some of the important facts revealed by these inscriptions are discussed in the following pages.

II. The Buddhist inscription :

The earliest inscription in this volume (No. 1)¹ was discovered at Kandhār, about 30 miles from Nanded. It is engraved in Nāgari characters of about the 8th century, on the pedestal of the stone image of the Buddha, and consists of the famous verse in Sanskrit "Yē dharmā hētuprabhavā" etc., pertaining to 'Hētu-vāda' propounded by the Buddha. The provenance of this inscription indicates the extent of Buddhism in the Nanded area in the eighth century.

III. A new Rashtrakuta headquarters :

As we know, the early activities of Dantidurga, the founder of the Rāshtrakūṭa dynasty, centred round the Ellora region. His successor and paternal uncle, Kṛishṇa I built the Kailāsanātha temple here at Ellora. One of the titles borne by the Rāshtrakūṭa kings, viz., Lattalūrapuravarādhiśvara, points to their original home at Lātūr in Osmanabad district. These facts indicate that the early members of the Rāshtrakūṭa family were closely connected with the present Marathawada region. This is further borne out by the Kandhār inscription in this volume (No. 2)

¹ The numbers given in the brackets refer to the numbers of the inscriptions in the volume.

which discloses another headquarters of the Rāshtrakūṭas in the Marathawada region.

The inscription was first discovered by Sri G. Bhattacharya in 1959 and it was later edited and published by Dr. D. C. Sircar and G. Bhattacharya in *Epigraphia Indica*, Vol. XXXV, pp. 105 ff. As the lower half of the pillar on which it is engraved is missing, a good portion of the text including the name of the king is lost. On palaeographical grounds the editors have ascribed it to the reign of Kṛishṇa III (939-67 A. D.).

It may be noted here that one of the records of the Raṭṭas of Saundatti calls Kṛishṇa III Kandhārapura-varādhīśvara i.e. the lord of Kandhārapura, thus associating him with the city of Kandhār.² Since Fleet was not aware of the existence of the place called Kandhār, he held the view that this "name may possibly have been invented from an imaginary Kṛishṇapura."³ But the discovery of the present inscription at Kandhār shows that the city referred to in the Rāshtrakūṭa title was not an imaginary town but a historical place. Like Lātūr, it was also a headquarters of the Rāshtrakūṭas. It appears to have gained prominence during the reigns of the later kings. Yet another place connected with the

² *Bombay Gazetteer*, Vol. I, pt II, p. 384, footnote 4.

³ *Ibid.*

I. Nature of the inscriptions :

All the fifty inscriptions edited in this volume are from the Nanded district of Maharashtra State. They range, in point of time, from about the 8th century A. D. to the 18th. Most of them belong to the major dynasties like the Rāshtrakūṭas, Chālukyas, and the Sēuṇas (i.e. the Yādavas of Dēvagiri) that ruled over the Deccan and Karnatak and as such have a bearing on the history of the region. The earliest inscription in this collection is in one stanza and is written in early Nāgari characters and Sanskrit language. A majority of the epigraphs are written in the Kannada language and script, while only one, which is fragmentary, is in the Kannada script and Sanskrit language. A few of these are in Nāgari script and Sanskrit language. There are a few others belonging to a comparatively later period, in Nāgari script and Marathi language. Some of these inscriptions, in Kannada as well as in Sanskrit, are composed in classical prose and verse and employ a variety of metres. Some of them, particularly those belonging to 11-13th centuries, are engraved in beautiful characters, both Kannada and Nāgari, and they bespeak of the high attainments of the medieval artisans in the art of engraving. Some of the important facts revealed by these inscriptions are discussed in the following pages.

Rāshṭrakūṭas as headquarters, was Bōdhan, in the Nizamabad district, adjacent to Nanded district. It is described as the capital (Rājadhāni) of Indra III. It thus follows that the Rāshṭrakūṭas were closely connected with the present Marathawada region.

After examining some of the names of the deities and places, viz., Kālapriya, Vīranārāyaṇa, Kṛishṇēśvara, Gojjiga Sōmanātha, Tuḍigēśvara, Jagattunga Samudra and Sarvalōkāśraya,⁴ figuring in the record, the above scholars have arrived at the conclusion that 'it is not improbable that the city of Kandhārapura existed before the days of Kṛishṇa III. It may have been built by and named after an earlier Kṛishṇa of the Rāshṭrakūṭa family, probably Kṛishṇa II' (*Ep. Ind.* Vol. XXXV, p. 110)

But there are other names of the deities in the epigraph which help us to trace the antiquity of the place to an earlier period. For instance, while recording the installation of fireplaces in different localities, the epigraph mentions a place called (the temple of) Bankēśvara and in another context, it mentions (the temple of) Chhallaśvara. These two deities were apparently named after Bankēśa or Bankeya, the

⁴ The record mentions a Sarvalōkāśraya-mandapa built at Kandhār. These editors are of the opinion that the term Sarvalōkāśraya is similar to the title Samastabhuvanāśraya borne by Kṛishṇa III. But here, Sarvalōkāśraya does not refer to any title. It just means that the Mandapa or the hall provided shelter to all people.

famous general of Amōghavarsha I (814-878 A. D.) and Challakētana, the family of this general. Thus the existence of these temples at Kandhār indicate that the city existed even during the time of Amōghavarsha, the father of Kṛishṇa II. Further, the presence of the image of the Buddha with an 8th century inscription (No. 1) here, suggests that the place existed even earlier than the period of Amōghavarsha.

Local tradition ascribes the foundation of the city to Kunār, claiming to be a descendant of Pāṇḍava Arjuna⁵ and it is stated that a Persian work also mentions a Kanhār of the Pāṇḍava dynasty as its founder.⁶ In view of these facts it is difficult to ascribe its origin to a Rāshtrakūṭa Kṛishṇa. It is true that the name Kandhara, Kandbāra, can be derived from Kṛishṇa and at least three kings of that name belonged to Rāshtrakūṭa dynasty. It is likely that it was named after one of these Kṛishṇas, probably Kṛishṇa I. But it appears to have acquired prominence in the time of Kṛishṇa III.

IV. Inscriptions of the Chalukyas of Kalyana :

The majority of the inscriptions in this volume, 36 out of 50, belong to the Chālukya kings of Kalyāṇa,

⁵ Śīcarānī, miscellany of the Shivaji College, Kandhar, p.50.

⁶ I owe this information to Prof. G. R. Mhaiskar, Principal, Yashwant Mahavidyalaya, Nanded.

from Sōmēśvara I to Jagadēkamalla II. It was one of the most predominant families that ruled over the Deccan and Karnatak in the medieval period. There is hardly any district in the tract between the Gōdāvari and the Kāvērī where no Chālukya inscription is found.

Conquests of Somesvara I.

Inscription No. 3 from Taḍkhed is the earliest Chālukya record in this volume. It belongs to Sōmēśvara I and is dated in 1047 A. D. It gives interesting details about the conquests of Sōmēśvara and his general Nāgavarma of the Vāji family. It refers to his victory over Paramāra Bhōja of Mālava, and states that he forced Bhōja to quit his capital Dhārā (Dhāreyin-attal-ōḍisidan-atyudvṛittanaṁ Mālavēśvaranaṁ). This event is mentioned in other records⁷ and in Bil'āṇa's Vikramāṅkadēva-Charitam,⁸ but the importance of this inscription lies in the fact that it is the earliest known record to refer to this event. It is clear therefore, that Sōmēśvara's victory over the Paramāra king was over before 1047 A. D., April, the date of this inscription.

Another significant achievement of Sōmēśvara was his victory over the chief of Konkaṇa, obviously of the Śilāhāra family. This event also has been

⁷ See for instance *Hyderabad Archaeological series*, No 8., p 10, line 37.

⁸ Canto I, Verse 91 f.

referred to in other records and many of Sōmēśvara's generals are associated with this victory. For instance, an inscription from Nāgāi, dated 1058 A. D., credits Madhusūdana the son of Kālidāsa, with the conquest of Konkaṇa.⁹ But the present inscription which provides the earliest reference to the event, tells us who this Konkaṇa chief was. One of the epithets ascribed to Nāgavarma in the epigraph is 'Mārasingha-madamardana' i.e. the subducer of Mārasingha. This Mārasingha appears to be the Silāhāra chief of Konkaṇa of that name. Later his relationship with the king became cordial through the marriage of his daughter with Vikramāditya VI.

Nagavarma's achievements :

The epigraph credits Nāgavarma with victory over Dhārāvarsha of Chakrakūṭa i.e. the Nāgavaṁśi or the Sinda chief of Bastar in Orissa. This event also is mentioned in other records of Sōmēśvara and some other generals -are also associated with this achievement. For example, an inscription from Mallēśvaram in Mehboobnagar district of Andhra Pradesh (dated 1048 A. D.) speaks of a Mahāmaṇḍalēśvara Sankarasa as having defeated Dhārāvarsha of Chakrakūṭa.¹⁰ Here again, the present inscription contains the earliest reference to this event.

⁹ *Hyderabad Archaeological Series*, No. 8, p. 13, line 124.

¹⁰ *Annual Report on Indian Epigraphy*, 1960-61, No. B, 87.

Other achievements of Nāgavarma are his subduing of Malla and putting down the Sēṇa chief. Malla is called the lord of the Vindhya (Vindhyādhīpa) and this region is described as Savalakka Vindhya i.e. 'Vindhya lakh and quarter.' It is difficult to identify the chief Malla or locate exactly this division of the Vindhya. Probably, it was a region at the foot of the Vindhya range.

About the Sēṇa (i.e. the Yādava of Dēvagiri) chief, however, we get more details. He can be identified with Bhīllama III of this family. It appears that in the early days of his career, he was reluctant to subordinate himself to the then Chālukya ruler Jayasīṃha II. Consequently one of Jayasīṃha's generals, Bijjarasa by name, was sent to put down Bhīllama. This incident is referred to in two inscriptions of this period (1042 A. D.) which describe Bijjarasa as Bhīllama-diśāpaṭṭa.¹¹ Apparently, Bhīllama rebelled again and it became necessary for Nāgavarma to take up arms against him. Nāgavarma is here described as 'Sēṇa-diśāpaṭṭa' and he is also stated to have burnt Sēṇa-dēśa. But in course of time, the relations between Bhīllama and Sōmēśvara I became cordial because of the matrimonial ties between the two families. Sōmēśvara was indeed strong enough to put down Bhīllama but he must have thought it worthwhile to win him over and

¹¹ *Epigraphia Carnatica*, Vol. VIII, Sa. 108 and 109.

turn him to be a strong ally to protect his northern borders where the Sēuṇadēśa was situated. This he achieved by offering his sister Avvaladēvi in marriage to Bhīllama. There upon, the Sēuṇas remained loyal feudatories of the Chālukyas until Bhīllama V rose to power, taking advantage of their weak rule towards the end of the 12th century A. D.

Nāgavarma's other epithets indicate that he also conquered Varāḷa and Lanji. Varāḷa appears to be the same as Varadātāṭa, Varāṭa or Varhāḍ, i. e. modern Vidarbha region in the Maharashtra State. But it is not known under what circumstances Nāgavarma's Vidarbha expedition was planned. Lanji which figures again later, as being attacked by Sēuṇa Singhaṇa¹² in the period of Vikramāditya VI, is identified with modern Lanji in Balaghat district of Madhya Pradesh.

This hero of many battles, Nāgavarma, is described here as Dakṣiṇa-vijaya-hhujadaṇḍa i. e. the righthand of the king in his southern conquests. He continued to serve the next king Sōmēśvara II also as indicated by an inscription of the latter, also from Taḍkhēl (No. 8), which calls him Taḍakalla-prachaṇḍa-daṇḍanāyakam Nāgavarmayyaṁ i. e. the general Nāgavarma of Taḍakallu i. e. modern Taḍkhēl.

¹² Rājaprasasti, *Collected works of Bhardarkar*, Vol. III, p. 194, Verse 32.

There are four more inscriptions of Sōmēśvara I in the volume (Nos. 4, 5, 6 and 7). They however, do not furnish any new information except introducing two unknown chiefs, Kēśiraja, the son of Daṇḍanāyaka Kālidāsayya (No. 4) and Karkaparasa described as Amarāvatipuravarēśvara (No. 6).

The Hottul Inscription .

No. 33 from Hoṭṭul is a Sanskrit inscription in Nāgari script, of about the 11th-12th centuries. It introduces the chiefs of the Vahni family who, as can be seen from other inscriptions in the volume, were the feudatories of the Chālukyas of Kalyāṇa. It does not refer itself to the rule of any king, but mentions the Chālukya king Sōmēśvara and his capital Kalyāṇa. This raises the question of the identity of this king, since there were as many as four Sōmēśvaras in the Chālukya dynasty.

The inscription was first discovered in 1959 by G. Bhattacharya and later on edited and published by Dr. D. C. Sircar and G. Bhattacharya in *Epigraphia Indica* Vol. XXXV, pp. 159 ff. After taking into consideration the facts in this and the other two inscriptions (Nos. 10 and 24) they have tentatively ascribed this inscription to the period of Sōmēśvara I or II though they do not rule out the possibility of its belonging to the period of Sōmēśvara III. But a close study of this and other records indicates that the inscription is ascribable to the rule of Sōmēśvara II.

The epigraph gives the genealogy of the Vahni family like this :

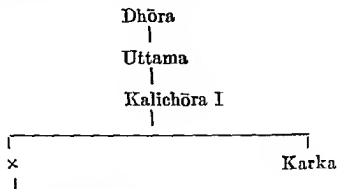
Dhōra
|
Uttama
|
Kalichōra
|
Arga

In one place, it describes Arga as 'Kalichōraja', i. e. born of Kalichōra. But the above editors read this expression as 'Kalichōraka' and suggest that he was the son of Arga and therefore, Kalichōra II. They also consider the possibility of his being identical with Arga.

Now, one of the inscriptions from Karaḍkhēḍ (No. 24) mentions the members of this family in this order : Dhōra, Kalichōra, Uttama and Karka. The first three names of this list and those in the genealogy of the Hoṭṭul inscription are common but they are not in the same order. Obviously, the Karaḍkhēḍ inscription does not mention them in the chronological order.

It further mentions some more members of this family. But here, the record is badly damaged and most of the writing is effaced. From the extant portion, it can be made out that Karka had an elder brother who had a son named Kalichōra. Kalichōra's

wife was Rebbaladēvi. These names can be shown in the genealogical order thus :



Kalichōra II-Rebbaladēvi

It is worth noting here that in the Hoṭṭul inscription, Arga is called Raibhāya i. e. the son of a lady named Rēbhā. This name is similar to the name Rebbalo or Rebbaladēvi and Rēbhā is possibly a sanskritised form of Kannada Rebbale. This means that Arga was the son of a Rebbaladēvi. If Arga is presumed to be the son of Rebbaladēvi, the wife of Kalichōra II, we will have to place him in the period of Sōmēśvara III, since Kalichōra II was in power during the period of Vikramāditya VI, at least till 1122 A. D., as can be seen from the Bimrā inscription (No. 23). Their son, who was a contemporary of Sōmēśvara, will have to be associated with Sōmēśvara III. This places Arga two generations later than Kalichōra I. But this is contrary to the genealogy of the Hoṭṭul inscription which clearly says that Arga was the son of Kalichōra I. It is therefore reasonable to suggest that Arga of the

Hoṭṭul inscription was identical with Karka of the Karaḍkheḍ inscription. Since Arga is called Raibhēya i. e. the son of Rēbhā or Robbaladēvi, it follows that Kalichōra I also had a wife of that name.

Karka or Arga figures in an inscription of Vikramāditya VI, dated in 1079 A. D. But since Kalichōra II is mentioned in the Karaḍkheḍ inscription referred to above, which also belongs to Vikramāditya VI, it follows that the regime of Karka was over sometime in the early part of Vikramāditya's reign. So, the Chālukya king Sōmēśvara whose contemporary Karka or Arga was, must have been Vikramāditya's predecessor and elder brother Sōmēśvara II. Thus the Hoṭṭul inscription can be ascribed to the period of Sōmēśvara II.

This inscription narrates that Siddhugi of the Vaiśya community who was a friend of Arga, built a temple of Siva at Kalyāṇa. Arga ordered regular collection of money from each of the thousand villages (under his jurisdiction) for the benefit of this temple. In one of the verses (verse 27) this Arga is described as the lord of 2000 villages (Viṃśat-grāma-śatipatiḥ). But the above editors of this record take it to mean that this chief's territory consisted of 20,000 villages. In all probability, this group of 2000 villages was a twin division consisting of 2 divisions of 1000 villages each, called Eraḍ-irchchbāsira-bāḍa figuring in No. 29 from Karaḍkheḍ.

Literally, this expression means two thousands i. e. four thousand but in epigraphical usage, this means a division comprising of two smaller divisions of thousand villages each.¹³ Thus Arga held sway over a province of two thousand villages and made a grant of money collected from one of the divisions of 1000 villages. This division is obviously the same as Sahasra-maṇḍala i. e. a maṇḍala or a division consisting of 1000 villages, figuring in the Karaḍkhēḍ inscription (No. 24) referred to above. In an inscription from Bimrā (No. 23) this division is called Sāyirabāḍa. i. e. a division of 1000 villages.

In verse 34 of the Hoṭṭul epigraph, the king (Bhūmiśaḥ) is said to have made a grant of a Nishka and a Drama to be collected from every village and town. Thinking that the term Bhūmiśa stands for a Chālukya king, the above editors surmised that "this seems to refer to a ratification by the Chālukya monarch, of a grant actually made by one of his provincial rulers". But the same grant is repeated in next two verses and there, the donor

¹³ A similar example is of Erad-arunūru figuring in many inscriptions of Karnatak. This expression means a division of 600 villages comprising of two divisions of 300 villages each. This interpretation is given in the inscriptions themselves which sometimes say, Belvola 300 and Purigere 300 together formed a bigger division of 600 villages

is called Raibhēya mahīhhuja and Yerga-dhātripati. Thus the term Bhūmiśa, like Mahībhujā and Dhātripati, refers to Arga and not the Chālukya king. These editors also suggest that Yerga-dhātripati means the king of Yerga division but it is very clear from the record that this expression means the king Yerga i. e. Arga.

Vikramaditya VI :

In the history of Chālukyas, the rule of Vikramāditya VI was a long and prosperous one. He ruled for full fifty years and is reported to have granted land everyday (nitya-hhūmidāna). Naturally a large number of epigraphs were written to record these grants. Statistically speaking, of the inscriptions in the Deccan and Karnataka, those belonging to the Chālukya house are the largest in number and among the Chālukya records, the largest number pertain to the reign of this Vikramāditya. In the present collection also, the largest number of inscriptions, nineteen (Nos. 9 to 27), belong to his reign. These inscriptions give us new information about his hitherto unknown chiefs and queens.

Some new subordinate chiefs :

Inscription No. 9 from Yēragi introduces a Daṇḍanāyaka Chaṭṭapayya who was also holding the office of Māṇikabhāṇḍāriga. Mahāmaṇḍalēśvara Sāmanta Thakkura mentioned in the inscriptions

(No. 13) is also a hitherto unknown subordinate of Vikramāditya. Pasāyita Yokkapayya, or Okkarasa, the donor of some lands to the god Sōmēśvara of Savaravaḷḷi (No. 14 and 18) was not known from any other source. He is here described as Tailapa-dēvana chittasantōshaṁ i. e., a favourite of Tailapa-dēva who was one of the sons of Vikramāditya VI. Mahāmaṇḍalēśvara Madanakarṇarasa is yet another new chief disclosed from No. 15 from Karaḍkhēḍ, dated in 1110 A. D.

Eroyamarasa was yet another officer of Vikramāditya VI disclosed by the inscriptions in this volume. He figures in No. 23 as a donor to the temple of Rēvaṇēśvara probably at Bimrā. He continued to serve Vikramāditya's son Sōmēśvara III also. He figures in four epigraphs of the latter king (Nos. 23, 28, 29 and 32).

The queens of Vikramāditya VI :

Inscriptions of Vikramāditya disclose a number of his queens. No. 23 from Bimrā names two more, viz., Mallanīdēvi and Suggaladēvi who were not hitherto known. Nāgarāja of the Vāji family is here described as the chief of the treasury in the palace of Mallanīdēvi. Suggaladēvi figures as the donor to the temple of Rēvaṇēśvara built by the father of Nāgarāja. Malayamatīyarasi figuring in No. 27 from Yetālā, is obviously the same as Malayamatidēvi,

one other queen of Vikramāditya VI, known from other records.¹⁴

The sons of Vikramaditya VI :

Nos. 20 and 21 from Sangam and No. 14 from Sagrōli mention two sons of Vikramāditya, viz., Mallikārjuna and Tailapadēva. Unfortunately both the Sangam inscriptions are broken and only fragments are available. No. 20 is in Nāgari script and No. 21 in Kannada. Both are in Sanskrit language. That both the inscriptions were lengthy ones is indicated by the number of the verses in the fragments. The Kannada fragment mentions verse 46 while the Nāgari one mentions verse 23. One appears to be the copy of the other. Both of them are dated in Śaka 1042 (1120 A. D.) and mention Mallikārjuna. In other records of his father, he figures as Yuvarāja. Dr. P. B. Desai, who has discussed in detail the topic of Vikramāditya's sons and their relationship, opines that he was the eldest son of Vikramāditya, and lived till as late as 1123 A. D. He could not succeed to the throne as he predeceased his father.¹⁵

The Nāgari epigraph mentions Brahmasarma as the minister (Amātya) of Mallikārjuna. Brahmasarma's younger brother also appears to have been in his service. Probably Mallikārjuna was holding

¹⁴ Cf. *South Indian Inscriptions*, Vol. IX, pt. i., No. 175.

¹⁵ *Ep. Ind.*, XXVIII, pp. 31 ff.

charge of the administration of some territory in the Nanded area. Earlier, in 1116 A. D., he was governing Karahaḍa 4000, i. e. the area around Karahaḍa, modern Karhād in Maharashtra State.¹⁶

Tailapadēva figuring in No. 14 from Sagrōḷi (1110 A. D.) was the youngest son of Vikramāditya from queen Chandaladēvi. This record mentions his subordinate Yokkapayya or Okkarasa. On the date of this record i. e. 1110 A. D., Tailapa was perhaps in charge of the territory around Sagrōḷi. He figures later in an inscription of his elder brother Sōmēśvara III also.¹⁷

The inscription from Bimra :

No. 23 from Bimrā is a lengthy and interesting record. Dated in the Chālukya Vikrama Year 47 (1122 A. D.), it traces the Chālukya genealogy from its very origin. It commences with Vishṇuvardhana Vijayāditya and mentions members of the Chālukya dynasty of Bādāmi like Jayasimha, Raṇarāga and Polekēsi (i. e. Pulakēsi I). It tells us that the Chālukyas were blessed with the peacock banner by Kumāra i. e. Kārtikēya, six white umbrellas by Mahishāsūramardini and the seal (Mudre) of Varāha by god Achyuta. It adds that Durgā was their

¹⁶ Ibid., p. 32.

¹⁷ Ibid., p. 33.

family deity. Interestingly enough, the record ascribes the fall of the Bādāmi Chālukyas to the incompetency of Kirtivarma II.

The inscription also introduces a new chief called Nāgavarma of Vāji family. But this Nāgavarma is to be distinguished from Nāgavarma, the general of Sōmēśvara I mentioned above (pp. xvii ff. above). Though both of them belonged to the same family, i. e. Vāji, their parentage and even their Gētras were different. Nāgavarma of this record is also called Nāgarāja.

Somesvara III :

There are five inscriptions in this volume which belong to the reign of Sōmēśvara III. Of these, Nos. 28 and 29 are from Karaḍkhēḍ and No. 32 from Yārāgi. All these inscriptions mention a subordinate officer Mahāmaṇḍalēśvara Ereyamarasa. No. 29 represents him as governing Eraḍ-irchchāsira-hāḍa i. e. a twin division of two thousand villages. It may be noted in this connection that a person of the same name figures as a subordinate officer of Vikramāditya VI (p. xxxii above) who may be identified with the present Ereyamarasa. It is likely that he began his career during the period of Vikramāditya VI. Perhaps he was raised to the position of a governor during the latter's regime.

No. 30, also from Karaḍkhēḍ, refers to the northern expedition of the king, the details of which

however are not explicit. In course of the narration, the record mentions Rudradaṇḍādhīpa who was Chief of Treasury and Chief of the Army under Vikramāditya VI. His son Śrīdhara appears to have occupied the position of Mahāpradhāna in the regime of Sōmēśvara III and held the office of Manevergaḍe of his chief queen. He was also in charge of the administration of the divisions of Avaravāḍi 700 and Bōdhana 700.

Jagadekamalla II :

There is only one inscription referring itself to Jagadēkamalla II, in this volume (No. 34). It is dated in 1148 A. D. It is however, not fully preserved.

No. 35 from Yēragi, which is fragmentary, is ascribable to the reign of Jagadēkamalla II. The name of the king is lost but the dato given, viz. Shukla, Pushya śu. 8, Friday can be equated with 1149 A. D., December 9, Friday, f. d. t. .12. Jagadēkamalla was on the Chālukya throne then.

The record registers a grant of land to the God of Mūlasthāna at Agrahāra Ērige, by Mahāmaṇḍalēśvara Yeroyamarasa, who probably is identical with Yeroyamarasa figuring in the records of Sōmēśvara III.

V The Kalachuri inscription :

No. 39 from Junni is engraved on three sides of a pillar but the writing on the first side is effaced

resulting in the loss of the name of the ruling king. The titles Kālanjarapuravarādhīśvara and Suvarṇa-Vṛishabhadhvaja can however, be traced on the stone. These being distinctly Kalachuri titles the epigraph may be ascribed to a Kalachuri king probably Bijjala II who was most prominent of the rulers of this family.

Junni is the northernmost point where a Kalachuri record is found. This indicates that the Kalachuri kingdom extended this far in the north. Though the Kalachuris usurped power from the Chālukyas, their sway did not extend over the whole of the Chālukya empire which had stretched itself from the Narmadā down to the Kāvēri. The region beyond Nanded district was held by the Sēuṇas who did not submit to the Kalachuris. Similarly on the southern side, Chikmagalur, Hassan and other southern districts of the Mysore State remained outside the Kalachuri kingdom though they were within the Chālukya empire earlier.¹⁸

VI Political instability :

The usurpation of the Chālukya throne by the Kalachuris resulted in political instability in the Deccan, giving scope to the feudatory rulers to defy their overlords. The Kalachuri rule was a short-

¹⁸ See Dr. P. B. Desai, *Basavesevara and His Times*, p. 43 and map showing the extent of the Kalachuri Kingdom

lived one but the revival of the Chālukya rule by Sōmēśvara IV did not help the situation. The Sēuṇas (i. e. The Yādavas of Dēvagiri) and the Hoysaḷas, the feudatory chiefs of the Chālukyas in the northern and southern regions respectively, were growing strong and planning to become independent. The Sēuṇa chiefs Mallugi and Bhillama did not accept suhordination to the new rulers. They had also grown too ambitious to once again submit to the Chālukyas under Sōmēśvara IV. About the time the latter regained the power by subduing the Kalachuris, Bhillama had already firmly established himself in the northern regions of the Chālukya empire. He was in no mood to submit to Sōmēśvara IV. There are at least three inscriptions to show that there were clashes between the two in this region only.¹⁹ Two of these three inscriptions (dated 1184 A. D.) show Sōmēśvara as camping on the banks of the Gautamī and the Manjarātīrtha (i. e. the river Gōdāvari and its tributary Mānjrā) after subduing Bhillama. But soon, Bhillama emerged victorious and by 1187 A. D. he was recognised as an independent ruler in the northern regions of the erstwhile Chālukya Empire. This brings us to the study of the Sēuṇa epigraphs in this volume.

¹⁹ *South Indian Inscriptions*, Vol. XV, Nos 58 and 59, and *Annual Report on Indian Epigraphy*, 1959-60, B No. 448.

VII The Ardhapur Inscription :

There are only three inscriptions (Nos. 40-42) belonging to the Sēuṇa dynasty, in this volume. Of them, No. 40 does not directly refer to any Sēuṇa king. It describes Ballāla, the chief of Raṭṭa family and his ministers of the Vatsa family, and records certain grants made by Ballāla to Mallikārjuna and Siddhēśvara temples at Ardhāpur. and other places.

On the date of the record, viz., 1192 A. D., the whole of the northern part of the former Chālukya empire, including Nanded district, was under the sway of Bhīllama V, and therefore it can be assigned to his rule. Ballāla apparently was a feudatory of his. It is rather unusual that the epigraph does not mention the ruling king. Among a number of epithets ascribed to Ballāla, two are particularly noteworthy in this context. They are, 'Yādava-rājya-sthairyāchārya' and Mailugi-maṇḍalika-pratiśṭhāchārya' i. e. 'one who was responsible for the stability of the Yādava (i. e. the Sēuṇa) kingdom' and 'one who established Mailugi-maṇḍalika in power'. This Mailugi-maṇḍalika can be identified with Mallugi II, the father of Bhīllama V. These epithets indicate that Ballāla helped Mallugi in the early days of the Sēuṇa struggle for power and thus he was responsible for the stability of the Sēuṇa kingdom. The absence of reference to the ruling king in the record may be due to the special

lived one but the revival of the Chālukya rule by Sōmēśvara IV did not help the situation. The Sēuṇas (i. e. The Yādavas of Dēvagiri) and the Hoysaṇas, the feudatory chiefs of the Chālukyas in the northern and southern regions respectively, were growing strong and planning to become independent. The Sēuṇa chiefs Mallugi and Bhillama did not accept subordination to the new rulers. They had also grown too ambitious to once again submit to the Chālukyas under Sōmēśvara IV. About the time the latter regained the power by subduing the Kalachuris, Bhillama had already firmly established himself in the northern regions of the Chālukya empire. He was in no mood to submit to Sōmēśvara IV. There are at least three inscriptions to show that there were clashes between the two in this region only.¹⁰ Two of these three inscriptions (dated 1184 A. D.) show Sōmēśvara as camping on the banks of the Gautami and the Manjarātīrtha (i. e. the river Gōdāvari and its tributary Mānjrā) after subduing Bhillama. But soon, Bhillama emerged victorious and by 1187 A. D. he was recognised as an independent ruler in the northern regions of the erstwhile Chālukya Empire. This brings us to the study of the Sēuṇa epigraphs in this volume.

¹⁰ *South Indian Inscriptions*, Vol. XV, Nos 58 and 59, and *Annual Report on Indian Epigraphy*, 1959-60, B No. 448.

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position that Ballāla enjoyed, as a senior ally, in his relations with the Sēuna ruler.

The inscription is important as it introduces a hitherto unknown family called Raṭṭa, holding sway in the Nanded area. The term Raṭṭa indicates that it was a Rāshtrakūṭa family. It is well known that, apart from the imperial Rāshtrakūṭa dynasty of Maḷkhēḍ, many Rāshtrakūṭa families ruled in different regions, in different periods. Some of them at least were connected with the Maḷkhēḍ dynasty. The Raṭṭas of Savadatti, for instance, were one such. The Raṭṭas or the Rāshtrakūṭas disclosed by the Ardḥapur inscription might have been also later descendants of the Maḷkhēḍ Rāshtrakūṭas who, we know, were closely connected with the present Marathawada area.

The chief Ballāla of this Raṭṭa family is described as the lord of Āmardakapura. It is difficult to identify this place correctly.²⁰

Ballāla's father and grand-father were Vikramārka and Dēvapāla, respectively. Ballāla's minister was Bhīma of the Śrīvatsa family. His genealogy is given as below.

²⁰ Śrī Pohnerkar and Thosar identify this place with Aundhe in Parabhanī district, in their monograph on this inscription entitled *Rattavamsiya Ballala Yachā Ardḥapur Śilalēkh*, p. 15.

Bhīma I

|

Śrīpati = Mallikā

|

Dēva

Bhīma II

Arasayya²¹Chāvuṇḍa²²

Arasayya and Chāvuṇḍa are mentioned in connection with the construction of a temple for the deity Mallinātha at Ārādhyapura i. e. Ardhāpur, which appears to have been also known as Bhṛṅgavalli, after Bhṛṅgi, one of the Gaṇas of Śiva. The record enumerates the grants made by Ballāla and his queen Pommakarāṇi or Pommaladēvi for the worship and offerings to the god Mallikārjuna and Siddhēśvara. These included lands at Ardhāpura, Bārasagrāma and Pōharagrāma, and paddy field (Kalamakshētra) on the bank of the tank called Kardalēyasamudra at Vaṁtagūru. It was arranged to collect a Nishka at every shop, from the seller and the purchaser of arecanuts and oil from every oil mill, for the lamp in the temple of Siddhēśvara. A quarter Nishka was also to be collected for similar purposes, from every village in the division of Junnavāṇi. In the concluding verses, the epigraph says that Īśvaradēva composed the text and Śrīdēva wrote it (on stone) and Maleya engraved it.

²¹ These authors read this name as Rasayya (Ibid. p. 21, line 16).

²² This name has been omitted by them (Ibid. p. 6).

As pointed out in the text below, Śrī Polnerkar and Śrī Thosar have read the inscription wrongly in many places. Consequently they have suggested some wrong interpretations. For instance, by reading Vingavalli for Bhṛṅgavalli and Śrījayāt for Saṁjnayā in verse 31, they conclude that Sēnāpati Rasayya built the temple after his victory at Vingavalli which they have identified with Hingōli in Parabhani district (p. 5).

Referring to the grants made by Ballāla and his wife Pommalaḍēvi, these authors state that the grants were made to gods Kāśīviśvēśvara and Mallikārjuna (p. 6). But there is no mention of Kāśīviśvēśvara in the text. What they read as Kārtikēśvara in line 44 is actually Siddhēśvara. In this context Kalamakshētra (which means paddy field) that was granted, is taken by them as a place name and is identified with Kalamanuri in Parabhani district (p. 7).

Lack of familiarity with the conventional set up of the inscriptions has led these authors to draw some wrong conclusions. For example, verse 1 in praise of Varāha-avatāra of Viṣṇu is believed by them to have been in praise of the emblem of the Chālukyas. According to them the emblem is praised since it was not possible for the officers like Ballāla to forget their overlords so soon (p. 17). Similarly, as regards the authorship of the epigraph, they

conclude that two persons viz., Īśvaradēva and Śrīdēva composed it, the former composing the verses, and the latter, the prose passages (p. 16). But as stated earlier, Īśvaradēva was the author, Śrīdēva, the writer and Maleya, the engraver.

Commenting on the Raṭṭa families, the authors indicate that there were three Raṭṭa families, one associated with Lattalūrn (i. e. Lātūr in Osmanabad district), the second, associated with Kandhāra (i. e. Kandhar in Nanded district) and the third, the Raṭṭa family of the Ardhāpur inscription (p. 10). But as is well known, the towns of Lātūr and Kandhār were associated with one and the same Rāshtrakūṭa family i. e. of Maḷkhēḍ.

Reviewing the political conditions of the period, they state that Sēuṇa Jaitugi, the son of Bhīllama V was then the ruling king (p. 12). But on the date of the inscription, i. e. 1192 A. D., January, Bhīllama was still on the throne. Jaitugi succeeded him some time between August and December of that year. In this context, the authors have observed that Ballāla might have sought the friendship of Bhīllama, considering his own safety and prestige (p. 13). But as discussed above, Ballāla's association with the Sēuṇas can be dated back to an earlier period, during the time of Bhīllama's father Malluga himself.

The next Sēuṇa inscription in the volume is

also from Ardhāpur (No. 41). It belongs to Bhillama's grandson, Singhaṇa II and is dated 1236 A. D. The inscription is badly damaged and consequently much of the writing has become indistinct. The language of the epigraph is early Marathi. It records a grant of money, thirtythree Drammas in all, to various deities of Āradhāpura (i. e. Ardhāpur) by two officers of the king viz., Sarvādhikāri Sankaṇa and Sarvādhikāri Lakshmanapaṇḍita. This is one of the few Marathi inscriptions belonging to Śeṇṇa Singhaṇa.

No. 42 from Unkēshwar belongs to Rāmachandra, the great grandson of Singhaṇa II. It is dated in 1280-81 A. D. and is written in Nāgari script and Marathi language. It mentions Hāthisāhaṇi (Sk. Hastisādhānika) Bhāvakadēva and the minister (Pradhāna) Hemmāḍipaṇḍita. The latter is the same as Hēmādri, the famous author of Chaturvargachintāmaṇi. It is known from other sources also that he was a minister of Rāmachandra and his predecessor Mahādēva. It is stated here that Mēghadēva, son of Saraṇunāyaka built a temple here with the favour of god Rāma. Grants of gardens in various villages are also recorded.

The epigraph associates this place with the Āsrama of the sage Sarabhaṅga and states that Rāma visited this place in Trētāyuga and created a hot water spring for the benefit of the sage. It is interesting to note that this episode is referred to in another epigraph from this place (No. 47) which

states that Śrī Rāma created this spring in order to prevent the sage from aging. (jārā-vimōchanārtha).²³

The epigraphs that follow (Nos 43-50) do not reveal any important historical facts. No. 47, dated 1699-1700 A. D., is referred to above in connection with the episode of Śarabhanga.

IX Some new feudatory families :

i. Rattas of Amardakapura

Reference is made above to the Raṭṭa family in Nanded area, while discussing the Ardhāpur inscription (No. 40). The existence of this family is disclosed for the first time by this inscription.

The genealogy of this family is given in the epigraph like this :

Dēvapāla
|
Vikramārka
|
Ballāla = Pommalaḍēvi

This Ballāla is called the lord of Āmardakapura. He is also described as being favoured by the goddess Kapidhvajā (Kapidhvajā-labdhā-varaprasādh) and

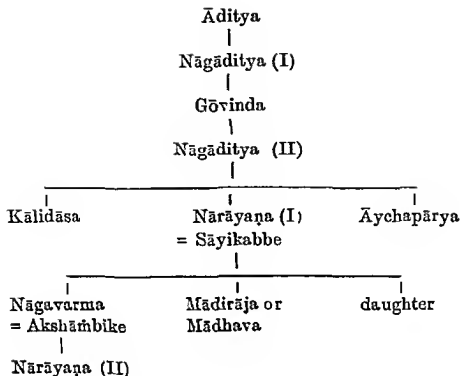
²³ For a discussion of the different versions of this episode, see S G Tulpule *Prichin Marāṭhi Kavitā Lekh*, pp 201 ff., where inscription No 42 is published.

as a devotee of the lotus feet of this deity (Kapidhva-jādēvi-padāmbhōruha-vallabhah). It is difficult to identify this deity Kapidhva-jādēvi. Ballāla is highly praised in the epigraph with an array of titles. In a conventional manner, he is described as being served by the ladies of different countries like Karnāṭa, Āndhra, Kāśmīra, Gūrjara and Mahārāshṭra. He made grants of lands at Ardhāpur, Bārasa-grāma and Karakarigrāma and arranged for the collection of money from each village in the division of Junnavāṇi i. e. modern Junni in Biloli taluk. He obviously held sway over a part of Nanded district.

ii. The Vaji families :

The Vāji family figures in numerous inscriptions of the Deccan, particularly of the Kannada area. There were apparently many families of this name in different periods and regions. But it is difficult to show definite connections between them. In the present volume also, there are two families bearing this name, yet not with apparent connections with each other.

The earlier family flourished in the reign of Sōmēśvara I. The members of this family were of Kaunḍinya gōtra. Their genealogy, as described in the Taḍkhēl inscription (No. 3), may be shown as below :



Both Nāgavarma and Mādirāja (also called Mādhava) were in the service of Sōmēśvara and occupied important positions as military officers. They are in one place described as the arms of Sōmēśvara. But Nāgavarma was more prominent. Tho king was pleased with his valour and considering that he was 'like his right hand in the battles' he honoured him with the office of the Chief of the Army with all the incidental privileges. His military exploits are discussed earlier (p. xxiii above). He continued in office during the period of the next king Sōmēśvara II also.

Another Vāji family which belonged to the Māndhātā gōtra was prominent during the reign of Vikramāditya VI. The Bimrā inscription (No. 23) says that the family hailed from Kallakumbarigāvo in Avaravāḍi 700 which was a part of Sāyirabāḍa i. e. a division of thousand villages, in Kuntaladēśa. It gives the genealogy as below :

Gōpālakramita

|

Rēvaṇayya (I)

|

Madhusūdana
= Gōvindakabbe

|

Rēvaṇayya (II)
= Nāhikabbe

|

Dēvapārya	Madhusūdana	Nāgarāja	Rāmadēva	Gōvinda

Rēvaṇayya II built a temple and installed the deity Rēvaṇēśvara. Nāgarāja appears to have renovated this temple. At his request, Suggaladēvi, one of the queens of Vikramāditya VI made a grant of land for the temple.

iii. Vahni or the Pavaka family :

Vahni or the Pāvaka family is known for the first time from Karaḍkhēḍ and other inscriptions in this volume. About six of them give useful informa-

tion about this family. No. 33 from Hoṭṭul which is the earliest of them, belongs to the reign of Sōmēśvara II. This and No. 24 from Karaḍkhēḍ, belonging to Vikramāditya, ascribes a hoary antiquity to the family when they state that the originator of this family sprang from the fire-pit of the sage Agastya.²⁴

The Hoṭṭul inscription describes the hermitage of Agastya and states that it was situated on the mount Kailāsa. It adds, in a poetic way, that the sea had come here near this mountain in the guise of Vanjarā. It means that the mountain on which the hermitage stood was by the side of Vanjarā, i.e. the river Mānjrā, a tributary of the Gōdāvari.²⁵ Both the records narrate that once some wicked people carried away the sacrificial cow of the sage. The latter became furious at this and when he offered oblations, a hero sprang from the fire-pit and got back the cow for the sage. In the Hoṭṭul inscription, this hero is named Mānasiddhi or Munimanāsiddhi while the Karaḍkhēḍ epigraph seems to ascribe this feat to Dhōra.

²⁴ For a similar legend about the Fire-pit origin of the Paramāras, see D. C. Ganguly *History of the Paramara Dynasty*, p. 1.

²⁵ Dr D. C. Sircar and Śrī G. Bhattacharya who have edited this record, correct the reading *Vanjarā* to *bandhutā* and think that Agastya's hermitage stood on the mount Kailāsa in the Himalayas. (*Ep Ind.* Vol. XXXV, p. 160 and 165, line 11, footnote 1).

Dhōra was the first historical person of this family. According to the Hoṭṭul inscription he was a contemporary of Chālukya Taila II and Paramāra Munja. It is wellknown that the latter two kings were on inimical terms and fought many battles. It is not unlikely that in such fights, Dhōra sided with Taila II who seems to have been his overlord. Karka alias Arga was a famous chief of this family. A verse in the Hoṭṭul epigraph states that he was the ruler of 2000 villages. As discussed earlier, this division was the same as the division of Eraḍ-irchchā-sira-bāḍa figuring in No. 29. The Karaḍkhēḍ inscription states that these chiefs ruled over Sahasramaṇḍala i. e. a division of 1000 villages. Karka alias Arga also made a grant of money collected from each of the thousand villages. Thus, as suggested earlier, this division of 2000 villages consisted of two divisions of 1000 villages each. This Karka or Arga constructed the temples of Sōmanātha, Dhōrēśvara, Kalichōrēśvara and Prasanna Bhairava and made certain grants to them in 1079 A. D. Karka had an elder brother (whose name is not known) who had a son named Kalichōra (II). The latter's wife was Rebbaladēvi. Kalichōra and Rebbaladēvi figuring in No. 11 may be identified with Kalichōra II and his wife. Rebbaladēvi figuring as a donor in No. 16, also seems to be the same as the wife of Kalichōra II. This lady appears to have risen to prominence in course of time, as suggested by the Ādampur inscription

(No. 19). This inscription of 1116 A. D., calls her Mahāmaṇḍalēśvari Rebbaladēvi. In the political institutions of medieval Deccan, the office of Mahāmaṇḍalēśvara was an office of distinction and this title was associated with a feudatory chief or a governor of a province. It is not known if Rebbaladēvi, who enjoyed this title, was also holding a high office. It might have been used as an honorific title also. At any rate, it is perhaps the only instance known till now where a woman is given this title of eminence.

The damaged inscription from Junni (No. 39) also mentions Kalichōra. Since this inscription belongs to a Kalachuri king, who probably was Bijjala II, it cannot be placed earlier than 1160 A. D. Consequently, Kalichōra of this record cannot be identified with Kalichōra II who lived at least two generations earlier. Therefore, he may be named as Kalichōra III, though it is not possible to fix his relationship with the earlier one. The genealogy of the family may be shown thus :

Dhōra

|

Uttama

|

Kalichōra I = Rebbaladēvi (1079 A. D.)

|

Kalichōra II = Rebbaladēvi

Karka or Arga

: (1108, 1113, 1116, 1122 A.D.)

Kalichōra III

X. Administrative divisions and Places :

The system of dividing a country into smaller units for the convenience of administration is an age-old practice. In the early days, such divisions or units were called variously as Āhāra, Maṇḍala, Bhukti, Vishaya, Dēśa and so on. The more common of such names that figure in the medieval inscriptions of the Deccan and Karnatak are Maṇḍala, Vishaya, Dēśa, Nāḍu and Kāmpaṇa. All these terms denote territorial units but it is difficult to ascertain as to which of them denote a bigger unit and which, smaller. Obviously, they did not denote their size because we find that many times these terms were used as synonyms. For instance, the famous division of Banavāsi is called Banavāsi-dēśa, Banavāsi-nāḍu and Banavāsi-maṇḍala in different inscriptions.

A characteristic feature of the inscriptions of the Deccan and Karnatak is the suffixing of a numerical figure to the names of such divisions, as for instance, Avaravāḍi 700, Sakkarage 80, Banavāsi 12000 and the like. There has been a lot of discussion among scholars about the significance of such numerical figures. It has been differently suggested by different scholars that such figures stand for the population, income, villages etc. But a critical study of the inscriptions shows that they stand for the number of villages in such divisions, though it is difficult to explain this phenomenon, in relation to bigger divisions like

Gangavāḍi 96000, Sapāda-laksha and the like. Nevertheless, the inscriptions clearly indicate that the figures stand for villages and in some cases at least, they enumerate them.²⁶

The biggest of such divisions that figure in the present volume is Eraḍ-irechhlāsira-bāḍa occurring in No. 29 from Karaḍkhēḍ. Viṃśad-grāmaśata mentioned in No. 33 from Hoṭṭul is also the same as this division. As discussed earlier, (p. xxix) this was a division comprising of 2000 villages grouped into two divisions of a thousand each. One of them was known as Sahasramaṇḍala (No. 24) or Sāyirabāḍa (No. 23). Grāmasahasraka mentioned in No. 33, refers to this division only.

No. 24 indicates that Karaḍikalhu i. e. modern Karaḍkhēḍ in Deglur taluk was the headquarters of the Sahasramaṇḍala division. Avaravāḍi 700 was a part of this division as stated in the Bimrā inscription (No. 23). This Avaravāḍi is probably modern Awarālā in Biloli taluk. Kallakumbarigāve stated to be one of the villages in this division (No. 23) can be identified with Kumbargaon, not far off from Awarālā. Some other villages in this division are given below :

²⁶ See for instance, Konnūr Inscription of Amōghvarsha I, *Ep. Ind.* Vol. p. 25 f. Dr. P B Desai tells me that a document enumerates all the 30 villages included in Kukkanūr 30

Ālūru (Nos. 10, 15 and 29)-Alur in Biloli taluk.

Bōrigāve (Nos. 28 and 29,—Borgaon in Biloli taluk.

Dayasavaligo (Nos. 11 and 29)

Gāvunḍagāvo, Gavunḍagāvo (Nos. 11 & 29)-Gaundgaon
in Deglur taluk.

Gukkāvo (Nos. 28 & 29)

Hippalagāvo (Nos. 28, 29)—Pippalagaon in Deglur taluk.

Kāvaligāve (Nos. 10, 29)-Kavalgaon in Deglur taluk.

Nērihge (Nos. 11, 13 & 29)—Norli in Biloli taluk.

Sakkarage 80²⁷ was a smaller division of 80 villages probably in Sahasramanḍala. Its headquarters Sakkarago is the present Shekarga in Deglur taluk. Some places that were situated in this division were Bhāyigāve (Nos. 8, 10, 29 and 30) i. e. Bhaigaon in Deglur taluk, Ekkalagāve (Nos. 4, 5 & 6)²⁸ i. e. Eklārā in Mukhed taluk, about 10 miles

²⁷ This division figures in five inscriptions (Nos 3, 6, 10, 29 and 30) In Nos 3 and 30, the reading is clearly Sakkarage 80. In No 10, it is read as 60 since it is engraved peculiarly, the figure resembling 60 But it appears to be a mistake for 80 In No. 29, it is read as 90 But here also the correct reading seems to be 80 only In No 6 however, the reading is clearly Sakkarage 84 This appears to be a mistake for 80.

²⁸ In the texts of these inscriptions this place name is read as Okkulagāve. But the correct reading is Ekkalagāve.

to the north of Deglur and Taḍakallu (No. 3) i. o. Taḍkhēl in Deglur taluk.

Another division of 700 villages was Bōdhana 700 figuring in Nos. 18 & 30. Bōdhsna is modern Bodhan in Nizambad district of Andhra pradesh, situated about 30 miles to the southeast of Deglur. One of the smaller units in this division was a division of 24 villages (Kāmpaṇa 24 mentioned in No. 18) the headquarters of which was Savaravaḷḷi, modern Sagrōḷi in Biloli taluk, about 15 miles to the west of Bōdhan.

Junnavaṇi-vishaya figuring in No. 40 from Ardhāpur was a small unit comprising the area around modern Junni in Biloli taluk. This place is referred to as Junnavaḷḷige in No. 39 from Junni itself.

The inscriptions in this volume mention many other places without specifying the divisions in which they were situated. They are given below in the alphabetical order with their identifications wherever possible

Aṇalgeyūru (No. 8)
Amarāvati (Nos 6, 8, 23)
Āmardakapura (No. 40)	.
Āradhāpura (No. 41)—Ardhapur in Nanded taluk.	
Ārādhyapura (Nos. 40, 45)	" "
Bārasagrāma (No. 40)—Barasgaon in Nanded taluk.	
Bavaragāve (Nos. 31, 32)	.

- Bōḷagāve (No. 39)—Bolegaon in Biloli taluk.
 Bōthi (No. 42)²⁰—Both in Kinwat taluk.
 Chaṇḍeyagāvo (No. 3)
 Chinchavali (No. 42) - Chinchakhed in Kinwat taluk.
 Dēvagiri (No. 41)—Daulatabad in Aurangabad district.
 Deyigāvo (Nos. 8, 11)—Degaon in Deglur taluk.
 Elava (No. 6)
 Ērige, (Nos. 9, 12, 31, 32, 35)—Yeragi in Deglur taluk.
 Guḍhā (No. 42)—Gudhe in Velapur taluk, Yeotmal district.
 Kāp (No. 42)—Kap " " "
 Karakarigrāma (No. 40)²⁰
 Karamḍi (No. 42)—Karanji in Adilabad taluk and district.
 Koḷanūru (No. 11)—Kolnūr in Mukhed taluk.
 Kūḷige (No. 19) - probably Kolgaon in Biloli taluk.
 Kurvali (No. 42)—Kurli in Velapur taluk, Yeotmal
 Linga (No. 42)—Lingi in Kinwat taluk. [district.
 Mātāpura (No. 42)—Mahor " "
 Madanūru (No. 22)—Probably Manur in Deglur taluk.
 Marikallu (No. 11)—Markhal in Deglur taluk.
 Nāgarahāḷu (No. 23)—Nagrāl in Deglur taluk.
 Nāṇḍitaṭa (No. 2)—Nanded, Nanded district.

²⁰ Identifications of places mentioned in No. 42 from Unkeshwar are taken as suggested by S. G. Tulpule in his *Prachin Marāṭhi Kāvī lēkh*, p. 200.

²⁰ This has been identified with Karkheli in Nanded district by Sri Pohncherkar and Thosar. (Op. Cit. p. 16).

Some of these divisions and places are shown in map.

Different types of lands, land-measures, commodities, and their measures, a variety of taxes and the like which frequently figure in the inscriptions in the volume give a glimpse of the economic life of the region.

³¹ The above authors identify this with Pahurani in Biloli taluk (Ibid., p. 15).

Agricultural land is generally called Key or Keyi in Kannada inscriptions while in Sanskrit ones, the general term Bhūmi is used. Land for house-sites was known as Nivēśana. Cultivable land was classified according to its types. For instance, Gadde stood for wet land while Kariya-nela stood for black soil. Tōmṭa or a garden was specially used in relation to betel-leaf gardens. These terms are frequently met with in the epigraphs in this volume.

Mattar or Mattaru was a unit of agricultural land. This appears to be equivalent to Nivartana of Sanskrit inscriptions. Land was measured generally by a rod, Kōlu or Ghaḷe, but these rods were not of a standard size everywhere. Such rods were sometimes named after personalities or places. Inscriptions in the present volume mention Māvanasīngana Kōlu and Mārkoḷvana Kōlu (Nos. 4 & 5). The Kōlu or the rod here appears to have been named after the persons who had these titles. Kūṁṭe figuring in No. 23 is also a term denoting land measure.

Agricultural land as well as produce, and mercantile goods were taxed. Tax on land was called Aruvaṇa (Nos. 3, 4 &c). It was collected in cash as the term Haṇa (i.e. money) in the word indicates. Taxes on the sale and purchase of goods were collected in cash and kind. Sunka denoted the tax in general while Angaḍi-sunka, Siroya-sunka and the like denoted taxes on shops, cloth etc. Baṇṇigedero

appears to have been a tax on certain professions. Ankadere mentioned in No. 22 also stood for a type of tax but it is difficult to ascertain its exact connotation.

XII. Religions conditions :

The inscriptions in the volume throw welcome light on the prevailing religious conditions in the Nanded region. The predominant religions in the early and medieval days in the Deccan, as in other parts of the country, were Buddhism, Jainism and Saivism. The first one was at the zenith of its glory till the early centuries of the Christian era. By about the 6th century A. D., its importance declined. Nevertheless, it continued to exist for many centuries thoreafter. There were followers of this religion even in the lato medieval period and it was studied as a school of philosophy. The image of the Buddha at Kandhār testifies to the prevalence of Buddhism in the Nanded region in the 8th century.

Jainism, on the other hand, remained popular in the Deccan and Karnatak, particularly the southern part, till the lato medieval period. The inscriptions in the present volume do not speak much about this religion, bnt its existence is testified by an inscription at Taḍkhāl (No. 8) which refers to the construction of a Jinālaya at Karaḍikallu (i. e. Karaḍkhēḍ) and grants made to it. There is a Jinalāya at Junni and some Jaina images has been found there. A

systematic survey of the District may disclose more evidences about this religion in the area.

By far the most prominent of the religions was Saivism of the Kāḷāmukha School. The ascetics of this sect played an important role in the religious life of the medieval Deccan and Karnatak. Temple building activities were encouraged by them and numerous grants were made by the ruling kings, feudatories and officers for the maintenance of such temples. There are few inscriptions of the 10th to 13th centuries which do not give information about the teachers of the Kāḷāmukha school and the temples over which they presided. By their learning and penance, they exercised enormous influence on the ruling class and the people and they contributed to the spread of education also. Many inscriptions in this volume describe the ascetics of this sect. The Taḍkhāl inscription (No. 3) for instance, mentions Vāgēśvara-*paṇḍita* who was in charge of many temples built by Nāgavarma in 1047 A. D. The Karaḍkhēḍ inscriptions (Nos. 10, 13 and 24) speak highly of the abilities of another ascetic of the school, Chandraśekhara-*paṇḍita*. Jnānēśvara-*paṇḍita* mentioned in Nos. 24, 28 and 29 appears to have been his successor in that line of teachers. Sagrōḷi was also a seat of the Kāḷāmukha sect. Two inscriptions from this place (Nos. 14 & 18) mention Bammārāsi or Brahmarāsi-*paṇḍita*, as the recipient of the grants made for the temple of Sarvēśvara of that place. The Ardhāpur inscription

(No. 40) of 1192 A. D., gives the line of these teachers like this :

Kālēśvara
|
Kalyāṇaśakti
|
Brahmarāśi

The inscription describes Kālēśvara as the head of a group of 7 Maṭhas and states that Brahmarāśi was placed in charge of the Maṭhas of Mallikārjuna and Siddhēśvara temples at Ardhāpur.

XIII. Religious centres and temples :

Kandhār was a famous religious centre during the days of the Rāshtrakūṭas. Many temples were built here and many charitable deeds were performed. The Rāshtrakūṭa inscription here (No. 2) speaks of many such temples. The temples of Bankēśvara and Chhallēśvara were built in the 9th century during the reign of Amoghavarsha I. Those of Kālapriya, Kṛishṇēśvara, and Tuḍigēśvara are supposed to have been built by Kṛishṇa III. Gojjiga Sōmanātha was a temple perhaps named after Gōvinda III.

As a holy place and as the headquarters of imperial rulers, Kandhār had gained much prominence. It was a flourishing business centre also. Merchants from outside places, like the Gūrjaras, had come and

settled here and had their shops in one locality (Gūrjar-āpaṇa). Naturally, many people frequently visited this place. Rest houses and feeding centres were built for them. Centres for the supply of water in summer and fire-places to protect the people from cold in winter were installed in different parts of the city. Fodder and water were supplied in different market-places for the hullocks which brought mercantile goods to those markets.

Today's Kandhār does not possess any notable relic of the past glory except the broken inscription which tells us only the incomplete story. This was found at a locality called Bahādurpur which is a part of Kandhār. There are a few mutilated sculptures on the spot where the inscription is lying. None of the temples, or at least their ruins, are traceable now. There is a fort but it is a comparatively late construction.

Taḍakallu or Taḍkhēl which was granted as a fief to the general Nāgavarma by Sōmēśvara I was a holy place where Nāgavarma built temples for the deities Nārāyaṇa, Āditya, Aichēśvara, Nāgēśvara, Bhairava and Mallikārjuna and a Saraswati-maṇḍapa in the name of his father, mother, father's brother, himself, his son, sister and his wife respectively. He also installed a number of deities like Gaṇapati, Saptamātṛikās, Nandi, Nāga and others.

Land and monoy were granted for maintaining these temples.

Taḍkhēl of the present day is a small village. Only a dilapidated temple, called the temple of Mallayya, is seen here today. Probably this was the temple of Mallikārjuna referred to in the inscription. Near about this temple are seen lying, some pillars and other parts of ancient structures. The huge inscribed slab proclaiming the glory of this place is leaning against the wall of this ruined temple. No traces of the other temples are visible.

Modern Eklārā is also a small village where we do not find any early temple. But the inscriptions (No. 4-5) tell us that a temple of Mallēśvara was built there before 1049 A. D., by an officer called Mallagāvunḍa.

Karaḍkhēḍ or the ancient Karaḍikallu was a famous religious centre. The temple of Sōmēśvara or Sōmauātha of this place was built by Karka of the Valmi family, before 1079 A. D. He also built here the temples of Dhōrēśvara and Kalichōrēśvara in the name of his predecessors. Another temple that he built was for god Prasannabbairava. In 1088 A. D., his brother's son Kalichōra II set up a pinnacle (Kalaśa) over the temple, probably of Sōmēśvara. On this occasion, his wife Rebbaladēvi made a grant of two villages. Many other officers made

handsome grants for the maintenance of this temple. A Jaina monastery, called Nigaṇṇakamalla-jinālaya was also built in this town. At present, a solitary temple is seen situated on a hill on the out-skirts of the village. This appears to have been a modern renovation of the old temple. Outside this temple are seen two small stone structures which perhaps belonged to the early temples mentioned in the inscriptions which are engraved on a pillar erected in front of this temple.

The Sarvēśvara temple at Sagrōḷi had acquired fame during the reign of Vikramāditya VI. It received grants by an officer Yokkapayya in 1112 A. D., In 1113 A. D., a foundation was laid there itself, possibly for the extension of the temple.

Ardhāpur was a religious place of repute during the days of the Sēuṇas. A temple called the Mallikārjuna temple was built here in 1192 A. D., by Arassayya and Chāvunḍa of the Śrīvatsa family. The inscription narrating these facts is standing by the side of a dilapidated structure under a tree just outside the village, which seems to be the original site of this temple. The inscription also refers to another temple called the Siddhēśvara temple. This temple perhaps existed even earlier. The inscription of Singhaṇa (No. 41) dated 1236 A. D., refers to a number of temples at Ardhāpur, such as those of Indrēśvara, Kēdārādēva, Bhimēśvara, Viśvēśvara,

Nāgēśvnrn, Sakalēśvara, Rājēśvara, Sōmanātha, Nara-simha, Śuhhanārāyaṇa, Vināyaka, Chaṇḍikādēvi and others. None of these temples are, however, visible today in that village.

No. 42 associates the village Unkeshwar or Unhakdev with Trētāyuga. According to its narration, Śrī Rāma went to this place where the Āśrma of the sage Śarabhaṅga was situated and created a hot water spring to please the sage. No. 47 from the same place, gives a different reason for this event. Mēghadēva, the son of Saraṇunāyaka, an officer of Sēuṇa Rāmachandra, built here a temple, which appears to be the same as the present Unhakdev temple.

XIV. Educational activities :

It is well-known that in the medieval Deccan and Karnatak, Agrahāras flourished as centres of higher learning. These were villages donated to the learned Brāhmaṇas for their maintenance and for conducting religious and educational activities. Students from different parts of country came and stayed in such places. The present volume contains reference to one such Agrahāra viz. Ērigo i. o. modern Yēragi in Deglur taluk. This is described as Sarvanamasyada Agrahāra i. o. an Agrahāra donated to the Brāhmaṇas exempting them from payment of all imposts. A school (śāle) was also situated here which was managed by the Ghaṭe or the Ghaṭikāsthāna. It is

interesting to note that as in the case of other educational institutions, here also was installed the god Traipurushadēva.

An educational institution was housed in Nanded also. The inscription from Kandhār (No. 2) describes a Vidyāsana or Vidyāsthāna, consisting of the Brāhmaṇas who were engaged in acquiring pure knowledge (Niravadya-vidyārjana-jushām), situated at Nānditaṭa on the bank of the Gōdāvarī (Gōdāvarī-taṭādhyāsini Nānditaṭe). Nānditaṭa is the same as present Nanded, situated on the bank of the Gōdāvarī.³¹ Nanded figures as Nāndikaṭa in an inscription of the 4th century A. D.³²

XV. Literary inscriptions :

A noticeable feature of the medieval inscriptions of the Deccan and Karnatak is their literary merit. A considerable number of Kannada and Sanskrit inscriptions of this period are composed in good poetic style and they disclose a number of poets who were otherwise unknown to the literary history.

³¹ Dr D C Sircar and G. Bhattacharya who have edited this record, however think that the institution was situated on the bank of the river Nāndī in the Gōdāvarī valley. They identify Nāndī with Mānyad 'which falls in the Manjurā, a tributary of the Gōdāvarī'. (*Ep Ind Vol XXXV*, p 111).

³² *Ibid*, Vol XXV, p 140

Though many of them contain conventional descriptions, some of them at least possess high literary quality. In the present volume also, there are a few epigraphs of literary value.

Among the Sanskrit inscriptions, mention may be made of No. 40 from Ardhāpur. It was composed by Īśvaradēva, the son of Chūḍāmaṇi. It consists of 36 verses and two lengthy prose passages. The composition is faulty in some places but on the whole, it is of no mean order. While describing the valour of Raṭṭa Ballāḷa, the poet fancies that the enemies who sought his shelter, became his guests while he offered the haughty ones to the Bhūtas, on the battle field (V. 10).

Drupyad-vairi-halipradāna-samayē bhū-
 aughā-saṁprīṭayē
 Saṁgrāmēshv-ahhayaṛṭhīnō hy-atīṭhayō
 jātā hi tē śatravaḥ |
 Virasī-paraīrāmbhaṇ-ōchita-bhujā-vyāpāra-
 līlā tava
 Śrī-Ballāla-narēndra viśmayakārī kēśhām
 na jātā bhuvī ||

No. 33 from Hoṭṭul is in verse only. It contains verses in praise of Arga of the Vahni family and his friend Vaiśya Siddhugi. His fame, the poet imagines, which pervaded the three worlds, eclipsed all the glories of the past.

II TEXTS OF THE INSCRIPTIONS



Kāndhār — Image of Buddha, with the Inscription
on the pedestal (No 1)

A BUDDHIST INSCRIPTION

1

Kandhār, Kandhar Taluk

ये धर्मा हेतुप्रभवा हेतु तेषा तथागतोह्यवदत् ।
तेषा च यो निरोधः एव वादी महाश्रमणः ॥

A RĀSHṬRAKŪṬA EPIGRAPH

2

Kandhār, Kandhar Taluk

First face

[ॐ] नमः शिवाय

स जयति जगदुत्तमवप्रवेशप्रथमपरः करपल्लवो मुगारेः ।
लसदमृतपयःकणाकलक्ष्मीस्तनवलशाननलव्यसन्निवेशः ॥ १ ॥

जयति च गिरिजाकपोलदिवप्रणिहितपत्रविचित्रासभित्तिः ।
त्रिपुरविजयिनः प्रियोपरोधाध्नुनमदनाभयदानशासनेव ॥ २ ॥

श्रीमानस्ति नभस्यग्नेवनिला शैलोवयनेप्रोत्सवो
दयो मन्मथवाधव कुमुदिनीनाय मुधादीधिति ।

नि शपामरतर्प्यणाप्पिततनुप्रक्षीणतालकृते

यस्याश शिरसा गुणप्रियतया नून धृत शम्भुना

॥ ३ ॥

अभवदमलवातिस्तस्य वश मणीना

गण इव यदुवशो दुग्धमिधूयमान ।

अधिगतहरिनीलप्रोत्समन्नायकश्री

गणितिलगुणमगा भूषण या भुवाभूत्

॥ ४ ॥

उद्धृतदत्तकुलवदलशातिहेतुस्तन्नावतारमुदभूत्पुष्प पुराण ।

तद्वशजा जगति तुगयश प्रभाया तुगा इति क्षितिभुज

प्रयिता वभूवु

॥ ५ ॥

तत्मततो समभवद्भुवनप्रसिद्ध

श्रीराष्ट्रकूटकुन्नामनि दत्तिदुर्ग ।

एक चकार चतुरद्व्युपकण्ठमीम

क्षत्र य एतदसिलागलभिन्नदुर्ग

॥ ६ ॥

तस्मादपालयदिमा वसुधा पितृव्य

श्रीकृष्णराजनृपति शरदभ्रजुध्रं ।

यत्कारितश्वरगृहैवसुमत्यनव

वं

1

॥ ७ ॥

Second face

मति पुण्यानुबविनी दानप्रवृत्तियशोनुबधिनी [*] एतदगुणस्तुतिनिबद्ध
जातिवृत्तमाला विचित्रमणिमालिकामिव कण्ठ कुर्वता वदिजनाना

1 The pillar being broken, the continuation is lost

द्रम्मशतद्वय द्र २०० वस्त्रयुगमेक ॥ च . . काल^२ पठतां द्रम्मशतमेक ।
 द्र १०० वस्त्रयुगमिडपाठप्रणयिनां द्रम्माः पचाशत् द्र ५० वस्त्रयुगमेक ॥
 म^३ क्षेमोद्देशेन दानप्रवृत्तिः ।

द्वितीयश्च [१] अविग्नतमदाबुवृष्टिर्दोषाकरतपनमण्डलावरणः प्रश-
 मितपरबलधूलिः कलितोचितकालमेघाह्वयः । तस्यानेकसमरसंकेतमय-
 मन्निहिनविजय .^४ समागमप्रशस्तभूतस्य शत्रुक्षय . . .^५ . . चाद्यहस्तिनो
 यशः . . . दानसिंहस्य तथा हि श्रीकालप्रियस्य भगवतः समीप-
 वृत्तिन्या मन्त्रशालाया वेदामृतपवित्रितमुखानां त्रिशत्सह्यानामाहार-
 दान ॥ तथा गोदावरीतटाध्यासिवी नान्दीतटे । निरवद्यविद्याज्जनजुपा
 द्विजन्मनां सबन्धिनो विद्यासनस्य^६ स्नेहलवणसमग्रतासपादनाय दिनप्रति
 तैलप्रस्थद्वय लवणस्य चैक प्रस्थ विधाय तथा च .^७ मकटक्रेणिकेन
 देयास्तैलस्य खण्डि[का] नव । लवणस्य खण्डिकास्तार्धाश्चित्तः । तदुद्देशेन
 च दिनानु[दिन]^८ रसार्घपिण्डेन त्रेणिकस्यावलबन....^९ तदेव निरा
 कृतदरिद्रजनोपद्रवमुपपादिताकल्पकल्याणपादप प्रसर....^{१०}

Third face

तथा प्रसिद्धक्षेत्रपालममीपे सुविहितप्रवरणास्तरणादिपरिकरः सध्वं-

2 Dr. C. Sircar and G. Bhattacharya suggest the reading
 चतुष्काल (Ep. Ind Vol XXXV, p. 113).

3 The above scholars read here मत्पनुराग doubtfully.

4 They also suggest here लक्ष्मी

5 They read परम here

6 सन is corrected to स्यान by these scholars

7 They read here ग्रा.

8 This reading has been suggested by these scholars.

9 According to these scholars the missing letters 'stand for a
 word like कृत

10 They read here निप[त] प्र

लोकाश्रयनामा मंडपः ॥ तथा राजग्रहांतर्व्यंत्तिमकरतोरणे । म . . .¹¹
 सिद्धिविनायकमण्डितयक्षद्वारे प्रधानराजविलासिनीपाटकमन्निहितकाम-
 देवायतनपुरोभागे । कलिकालेपि सकललोक प्रत्यक्षदिव्यशयतेभंगवतः
 श्रीकालप्रियस्य प्राग्ने प्रतीते च सव्यंलोकाश्रयमण्डपे ॥ इति पंचमु
 स्थानेषु ग्रीष्मसनापनिरमनक्षमाः धर्मनरपतिविलासनायमानमहिमस्पृशः
 प्रपाः । तथा मंडपमिद्विप्राग्ने गङ्गल्लोकाश्रयमण्डपे । कालप्रिय
 समीपप्रदेशद्वये । जगत्सुगमद्रस्य पालीप्रतिष्ठितसगवे(रे)¹² श्वरपुरोभागे
 उदीच्यदिग्वत्तिवकेश्वरममीपे । इति पंचमु स्थानेषु प्रलयमहाप्लवाय-
 मानहेमव(त)कालप्रालेयविलसितेप्यनाथजनपरिरक्षणायमग्निस्थितिकाः ।
 तथा गूजंरापणशोरनारायणश्रीकृष्णेश्वरश्रीक्षेत्रपालक्षुण्णहृदिकासु पंचसु
 स्थानेषु गद्या स्वच्छदपानाहारनिमित्तं जलद्रोष्णी गोग्रामश्च
 तत्प्रतिकरणाय प्रतिदिन द्रम्माः पंचाशत् द्व ५० तथा बंकेश्वरच्छल्लेश्वर
 गौज्जिगसोमनाथतुवैश्वरन्तुडिगेश्वरेषु पचायतनेषु पचोपचारमहित
 पचामृतस्नानोपयोगादिदुग्धकुमुमाच्चननमित्तं मासा . . .¹³ द्रम्माणा
 पचशतानि द्व ५०० खड्मंकाः .¹⁴ पलानि पचपचाशत् प ५५
 श्रीखडस्य पलानि .¹⁵ शतान्येकादश ११०४ प्रतिदिन
¹⁶

11 They read म[ण्ड] here

12 They read सगवैश्वर

13 They read नुमास च here

14 They read दक here

15 They read चतुरधिकानि here.

16 The pillar is broken off

INSCRIPTIONS OF THE CHĀLUKYAS OF KALYĀNA

Someśvara I

3

Tadkhāl, Deglur Taluk

ಶ್ರೀರಾಮಾರಮಣೇಪ್ರಿಯಂ ದಿನಪತೋಯಾತ್ಮಾನೋರ್ವೀಮರು
ತ್ತಾರೇಕಾಂಬರವೂರ್ತಿ ಭಕ್ತಿಜನತಾಭೀಷ್ಟಪ್ರದಂ ಶೈಲಪು |
ಶ್ರೀರಾಮಂ ಜಿತಕಾಮನೀಶ್ವರನಭಪ್ರಧ್ಯಂಸಕಂ ವಿಶ್ವಲೋ
ಕಾರಾಧ್ಯಂ ನಮಗೇಗೆ ಮಿಕ್ಕ ದಯೆಯಿಂದಿಷ್ಟಾರ್ಥಸಂದಿದ್ಧಿಯಂ ||೧||

||ಕ|| ಶ್ರೀವನಿತೇಶನ ಶೋಕೈಶ
ತಾಮರೆಯೋಳು ಪುಟ್ಟದಜಿನಿನೆಡೆವಟಾಯದೆ ಬಂ|
ದೀ ವಸುಧೆಯೋಳೇನೆನೆದುದೋ
ಪಾದನ ಚಾಳುಕ್ಯವಂಶಮಾ ಪಂಶಭವ ||೨||

ಅಂತು ಭಾರತೀವಲ್ಲಭಕುಳತಿಳಕರುಂ ಗೌರೀವಲ್ಲಭಪದವಯೋರುಹಾರಾ
ಧನಾತತ್ಪ[ರರುಂ] ಕೌಶಿಕೀವರಪ್ರಸಾದಲಬ್ಧಧವಳಚ್ಚತ್ರಾದ್ಯನೇಕರಾಜ್ಯಜಿಹ್ವರುಂ|
ರಾಜನೂಯ ಪ್ರಭೃತಿ ಸಮಸ್ತಾಧ್ಯರದೀಕ್ಷಿತರುಂ| ತುಳಾಪುರುಷ ಹಿರಣ್ಯಗರ್ಭಾದಿ
ಜೋಡಶಮಹಾದಾನದಾಯಕರುಂ | ಲೋಪಿತಪ್ಪಜರುಮಯೋಧ್ಯಾ ಪುರಪರಮೇಶ್ವ
ರರುಮೆನಿಸಿ ನೆಗರ್ವ ಸತ್ಕಾರ್ಯಾನಿಂದವ್ಯವಚ್ಛಿನ್ನಮಾಗಿ ಬಂದ ಚಾಳುಕ್ಯವಂಶೋ
ದ್ಯವ ||

||ದ್ವ|| ಜನಪಂ ಶೈಲಪದೇವನಾತನ ಮಗಂ ಸತ್ಕಾರ್ಯೋರ್ವೀಶನಾ
ತನ ತಮ್ಮಂ ದಶವರ್ಮನಾ ನೈಜನ ಪುತ್ರಂ ವಿಕ್ರಮಾದಿತ್ಯಭೂ |
ಪನವಂಗೈಯ್ಯದೇವನಾದನನುಜಂ ತತುಭೂಮಿಪಾಕಾನುಜ
ನ್ಯನಿಳೇಶಂ ಜಯಸಿಂಹನಾತನ ಮಗಂ ಶ್ರೈಲೋಕ್ಯಮಲ್ಲಾಧಿಪ ||೩||

ವ|| ಆ ಮಹಾಮಹೇಶ್ವರಂ ಸಮಸ್ತಭುವನಾಶ್ರಯ ತ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ
ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಲಕರ್ತಿಕಂ ಜಾಣಕ್ಕಾ
ಭರಣಂ ತ್ರೀಮುಕ್ತೈಕೋಕ್ಯಮಲ್ಲದೇವ

||ವ್ಯ|| ಧರೆಯಂ ಪಿಮ್ನಾದ್ರಿಯಂ ಸೇತುವರಮುದಯಶೈಲೇಂದ್ರದಿಂದವಸ್ತಶೈಲಂ
ಬರಮೇಕದ್ವೈತ್ರದಿಂದ ಸುರಪತಿವಿಭವಂ ಪಾಸುಪ್ತಿದ್ವೈನುಬ್ಧೀ |
ಶ್ವರಜೂದಾರತ್ನನತ್ಕುದ್ಧ ಶಮಗಧಕಳಂಗಾಂಗ ವಿದ್ವಿಟ್ಟುಭೃತ್ಸಂ
ಹರಣಂ ತ್ರೈಕೋಕ್ಯಮಲ್ಲಂ ಶಶಿವಿರದಯೋವಲ್ಲಭಂ ನಾಭ್ಯಭೃಮು ||೪||

ಚರಣಬ್ಧಕ್ಕೆ ವಿನಮ್ಯರಾಗಿಸಿದನುಗ್ರಾಹ್ಯೋಪದಿಂ ಕೊಂಕಣೀ
ಶ್ವರಂ ಧಾರೆಯುನತ್ತಲೋಡಿಸಿದನತ್ಕುದ್ವೈತ್ರನಂ ಪವಾಪವೇ |
ಶ್ವರನಂ ಬೋಗನನಿಕ್ಕಿದಂ ಕವನದೋರ್ ಬೆಂಗೀಕಳಂಗಾವನೀ
ಶರಣಾಡಿದನೇಂ ಪ್ರಜಾಪತರನೋ ತ್ರೈಕೋಕ್ಯಮಲ್ಲಾಧಿಪ ||೫||

||ಕ|| ಎನೆ ನೆಗಣ್ಡಾಹದಮಲ್ಲಾ
ಪನಿಪನ ಭುಜಯುಗಲಮೆನಿಸಿದಮ್ಯುದದದ್ವೈ |
ಶಿನರೇಂದ್ರನೈನ್ಯಪ್ಪಂ
ಸನಪಟುಗಲು ನಾಗದಮ್ಯುನೊಂ ಪಾಧದನು ||೬||

||ವ|| ಆ ಮಹಾನುಭಾವರ ಪಂಜಾವತಾರಮೊಂತೆಂದೊಡೆ

||ಕ|| ಸರಸೀರುಹೋದರನಂದರಾಂ
ಬುರುಹದೊಳೊಗೆದಜನ ಕಾಲದೊಳೊಗೆದರ್ ವಿಶ್ವಂ |
ಭರಗೆ ವಶಿಷ್ಠರ್ ಮೈತ್ರಾ
ವರುಜರ್ ಕೌಂಡಿಣ್ಯರೆಂಬ ಮುನಿಗಣಮುಖ್ಯರು ||೭||

||ವ್ಯ|| ಅವರೊಳ್ಕೌಂಡಿಣ್ಯೋತ್ರಪ್ರಭವರವನಿಪಾಣಜ್ಞ ತಪ್ಪೇದವೇದಾಂ
ಗವಿದಬ್ರಾಹ್ಮಣಬ್ರಹ್ಮಹೋದಾನಳಜಬಹುಧಾಮಾಪ್ಯತಾಂಕರಾಳ |
ಪ್ರವರಸ್ಯಾಧ್ಯಾಯಶೀಲಸ್ವಲೆ ಪುರವನೀಶ್ಯಾತತದ್ವಾಜಿವಂಶಾ
ರ್ಣ್ಯವದೋರ್ ಶೀತಾಂಶುಪೋಲ್ಪುಟ್ಟದನಭನುತನಾದಿತ್ಯನಾದಿತ್ಯತೇಜ ||೮||

||ಕ|| ಆದಿತ್ಯನ ತನಯಾಂ ನಾ
ಗಾದಿತ್ಯಂ ಪ್ಯಾತವಿಪ್ರವಂಶಾಂಬರದೇ |

ಬಾದಿತ್ಯಂ ತನ್ನಂದನ
ನಾದಂ ಗೋವಿಂದನಬಿಳಿಭುವನಾನಂದ ||೯||

||ಕ|| ವಿದಿತಯಶಂ ಸುಜರಿತನಿ
ನಿದ ಗೋವಿಂದಂಗೆ ಸೂನು ನಾಗಾದಿತ್ಯಂ |
ತದನುಜರಿತಾಸ್ತು ತತ್ಕಾರ್ಯ
ಳಿದಾಸ ನಾರಾಯಣಾಯ್ವ ಪಾರ್ಯಾಕುಪಾರರಂ ||೧೦||

ಅನ್ತವರೋಳಗೆ ||

||ವೃ|| ಹಿಮಕುಂದೇಂದುವಿರುದ್ಧ ಕೀರ್ತ್ತಿಯೆನಿಜಾ ನಾರಾಯಣಂ ಗಂ ಪಧಾ
ತ್ತಮೆಯಂಬೊಳ್ಳಿನ ಸಾಯಿಕಬ್ಬಗಮಜೀಯಂ ನಾಗವರ್ಮ್ಯಂ ಶರಾ |
ಕ್ರಮಯುಕ್ತಂ ಗುಣಿ ಮಾದಿರಾಜನೆನಲಾದವ್ಯೀರಲಕ್ಷ್ಮೀರವಾ
ರಮಣೀವಲ್ಲಭರಿಪ್ಪಕಿಪ್ಪಬುಧಬೃಂದಾನಂದನರ್ಜುನಂದನರು ||೧೧||

ಶ್ರೀಗಂ ರಾಜ್ಯವಿಭೂತಿಗಂ ನೆಲೆಯನಿಪ್ಪಾತ್ಮೀಯವಾಡೆಕ್ಕುಳಾಂ
ಣ್ಣಾಗಾರಂ ಮೊದಲಾಗೆ ಮಿಕ್ಕ ಬೆಸನಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ಜಯ |
ಶ್ರೀಗೇಪಂ ಕುಡೆ ಬೆತ್ತು ಶೌಡಗುಣಿ ವಕ್ತಂ ಸ್ವಾಮಿಭಕ್ತಂ ಯಶ
ಶ್ರೀಗಾವಾಸವೆನಲ್ಕೆ ಸಂದ ನರರಾಜ್ ಶ್ರೀನಾಗವರ್ಮ್ಯಂ ಬರ ||೧೨||

ಎನಗೇತಂ ಯುದ್ಧದೊಳ್ ವಕ್ತೆವಿಜಯಭುಜಾದಲ್ದ ಮೊಂದಕ್ಕುಳಾಂದಾ
ಳ್ಳ ನೃಪಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ಕುಡೆ ಚಮರರುಪ್ಪತ್ತ ತುರ್ಯ್ಯಾವಳೇನಿ |
ಸ್ವನನಾನಾ ಕೇತನಾಳಂ ಕೃತಮನಸಮದಟ್ಟಾ ಧಿರಾಧತ್ಯಮಂ ಜೆ
ತ್ತನಜೀಯಂ ನಾಗವರ್ಮ್ಯಂ ಸ್ಫುರದನಿದಳಿತೋಗ್ರಾಸುಹಿನ್ನಾರ್
ಗವರ್ಮ್ಯಂ ||೧೩||

ಕರಮಿವಸಾಧ್ಯವೆಂಬ ಕೊಳನಂ ಭುಜಗಬ್ಬದೆ ಕೊಂಡನುಗ್ರಸಂ
ಗರಜಯಿ ನಾಗವರ್ಮ್ಯವಿಭು ಸಾಧಿಸಿದಂ ಸವಲಕ್ಕೆ ವಿಂಛಮಂ |
ಪರಿಪರಿದೆಯ್ವಿ ವಿಂಛಪತಿ ಮಲ್ಲನನಾಜಿಯೊಳಾಂತು ಕೊಂಡನಾ
ದ್ಧುರವಿದನೊಂದೆ ಕೊಳ್ಳಿಯೊಳೆ ನೇವುಜದೇಶಮನೆಂ
ಪ್ರತಾಪಿಯೋ ||೧೪||

ಅವುರೆದೆಂದು ಬೀಗಿ ಬೆಸೆದಿಪ್ಪವಿಶ್ವದೆ ಪೂಜ್ಞು ಪೋಗಿ ಡಂ
ಗದ ಸವಲಕ್ಕೆ ವಿಂಛದ ವರಾಳದ ಲಂಜಿಯ ಪಕ್ರಗೊಟ್ಟದ |

ಗೃಹ ಸೃಜರಂ ಪಳಂಚಲಿದು ವೀರಶಿವಾಮುಖಿ ನಾಗವರ್ಮನಂ
ದದೆ ನೆಲಸಂ ನಿಮಿಟ್ಟದವರಾಗ್ಗಲ ಚಕ್ರಿಯ ದಂಡನಾಯಕರು ||೧೫||

ಬಗೆದೊಂ ಜೇಳದೊಡೇನು ವೈರಿಸೃಪಸಬ್ಬಸ್ಯಂಗಳಂ ತಂದು ಚ
ಕ್ರಗೆ ಗೊಬ್ಬಂಕದ ನಾಗವರ್ಮನಳವಂ ಬಿಟ್ಟಾದವೇಂ ಬೊನ್ನಾ |
ಶಿಗಳೇಂ ಜೇಳದೆ ರತ್ನಭೂಷಣಗಣಂಗಳ್ ಜೇಳವೇ ಪಾಜಿರಾ
ಜಿಗಳೇಂ ಜೇಳದೆ ಗಂಧಸಿಂಧುರಘಟಾನೀಕಂಗಳೇಂ ಜೇಳವೇ ||೧೬||

ಮನಮೊಲ್ಕಾ ಗ್ಗೀಯನಾರಿಂ ವೈಗಳಸನವನೀಮಂಡನಂ ವೀರಲಕ್ಷ್ಮೀ
ಸ್ತನಪಾರಂ ಪಾಜಿವಂಶಾಂಬರವಿಮುಕಿರಣಂ ಸತ್ಯರಾಘೇಯನೌದಾ |
ಯ್ಯನಿಧಾನಂ ಭೃತ್ಯಪಿಂಶಾಮುಖಿಯಿನಿದ ಜೆಂಪಿಂ ಯಶಸ್ವೀನದೀನ
ತ್ತನನಾನಾನಾಬ್ಯರಂಗೀಕೃತವಿಬುಧಯಶಸ್ವಾಂಗಣಂ
ನಾಗವರ್ಮ ||೧೭||

||ಕ|| ಎನೆ ನೆಗಳ್ ನಾಗವರ್ಮಾಂ
ಕನ ತಮ್ಮಂ ಧರ್ಮಸುತನ ತಮ್ಮನ ಬಲದೇ |
ವನ ತಮ್ಮನ ಭೀಮನ ತ
ಮ್ಮನವೊಲು ಪರಾಧವನು ಪರಾಧವನಾದ ||೧೮||

ದಾಕ್ಷಿಣ್ಯಜಲಧಿ ಬುಧಜನ
ರಕ್ಷಾಮುಖಿ ವರಾದಿರಾಜ ದಣ್ಣಾಧೀಶಂ |
ರಕ್ಷಿಸೆ ಸತ್ಯವಿನಿವಹೆ
ಕೃಷ್ಣಯನಿಧಿಯಾಯ್ತ ಚಕ್ರವರ್ತಿಯ ಕಟಕ ||೧೯||

ಕ್ಷಿತಿನೂತ ನಾಗವರ್ಮನ
ಸತಿಯಪ್ಪಾಂಬಿಕೆ ವಿನೂತ ಕೌಶಿಕ ಗೋತ್ತೋ |
ದ್ಗತೆ ಜೆಂಪಿನೋಳಗಸುತೆ
ಭೂಸುತೆ ಶೀಲದೊಳಿನಿ ಭುವನವಿಶ್ವತೆಯಾದಳು ||೨೦||

ಅ ದಂಪತಿಗೆ ತನೊಭವ
ನಾದಂ ನಾರಾಯಣಂ ಧರಾಮರಕುಳದು |
ಗೋದಧಿವರ್ಧನವಿಧುಲ
ಕ್ಷೀದಯಿತಂ ಬಂಧುಬೃಂದಕಲ್ಪಮಹೀಷ ||೨೧||

||ವ್ಯ|| ಕಮಾಕ್ಷಂ ಪುರುಷೋತ್ತಮಂ ವಿಬುಧಬೃಂದಾನಂದನಂ ಗೋಮಿನೀ
 ರಮಣಂ ಬಾಹುಬಲೋದ್ಧತಾರಿದನುಜಪ್ರವೃಂಸಕಂ ಶಂಖಚ |
 ಕ್ರಮನೋಹಾರಿಕರಾಬ್ಜನೆಂಬೆಸಕದಿಂ ವಿಶ್ವಾತನಾರಾಯಣೋ
 ಪಮನಾದಂ ಹಿಮಕುಂದಚಂದನಯಿರೋಷ್ಯಾಭಾಸಿ ನಾರಾಯಣ ||೨೨||

||ವ|| ಆ ಮಹಾಮಹೀಶ್ವರಪ್ರಸಾದಾಸಾದಿತದೇವರಾಜವಿಭವಂ ವಿಳಾಸಿ ನಾಗವ
 ಮ್ಯಾಂಕ || * || ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ಜ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ ಮಹಾ
 ಪ್ರಚಡ್ಧದ್ವಜನಾಯಕಂ ವಿದ್ವಿಷ್ಯಭಯದಾಯಕಂ ವಾಜಿಕುಳತಿಳಕಂಕಮಳಮಾ
 ತಫಣ್ಣಂ ಕವನಪ್ರಚಡ್ಧಂ ಸತ್ಯರಾಧೇಯಂ ಶೌಚಗಾಂಗೇಯಂ ಕೊಜ್ಜೆಯಮದ
 ಭಂಜನಂ ಸ್ವಾಮಿಮನೋರಂಜನಂ ಬಂಧುಜಿತಾಮವಿ ಸುಜನರಕ್ಷಾಮಣಿ ಜಳದು
 ಗ್ಗಬದವಾನಳಂ ವನದುಗ್ಗದಾದಾನಳಂ ಮೂಳೆಯವತ್ತರನುಗ್ರಹೋಟಿನಿವೇ
 ರನಂ ವಿಂಧ್ಯಾಧಿಪ ಮಲ್ಲಶಿರಚ್ಛೇದನಂ ಸೇವುಂದಿರಾಪಟ್ಟಂ ಸುಭಟಜನಲಾಟ
 ಪಟ್ಟಂ ಚಕ್ರಕೂಟಕಾಳಕೂಟಂ ಧಾರಾವರ್ಷದರ್ಭೋತ್ಪಾಟನಂ ಮಾರಸಿಂಹಮದ
 ಮದ್ದನಂ ರಿಪುದನುಜಜನಾರ್ದನಂ ವಿನಯರತ್ನಾಕರಂ ತ್ರಿಮತ್ತೈಳೋಕ್ಕಮಲ್ಲ
 ಪಾದಾಬ್ಜಮಧುಕರನೆಂಬನ್ನರ್ತನಾಮಂಗಳನಳಂಕರಿಸಿ ನಿಜಾಧೀಶ್ವರರಾಜ್ಞಿಯಿಂ
 ವ್ರತ್ತಂತವಾನಿಗಳಾಗಿ ಮಲೆದ ರಿಪುನಿಪರ ಸಮಿತಿಯ ದರ್ಪಮಂ ಪೊಡರ್ಪುಮನೆ
 ದಂಗಿಸಿ ತದೀಯ ಸರ್ಬಸ್ವಮಂ ನಿಜೇಶಂಗೆ ತಂದುಕೊಟ್ಟು ಪತಿಪ್ರಸಾದಮಂ
 ತನ್ನೊಳನಂದಿನಂ ಬೆಚ್ಚಿಸುತ್ತುಂ ದೀನಾನಾಥಬನ್ಮೃಬೃಂದಯಧೋಚಿತದಾನ
 ಸನ್ಮಾನಾದಿಗಳಂ ಸಂತೋಷಂ ಬದಿಸುತ್ತುಂ ನಿಜಧರ್ಮಪತ್ನಿವರಸುಧರ್ಮಾರ್ಥ
 ಕಾಮಂಗಳನನುಭವಿಸುತ್ತುಂ ಸುಖದಿನಿದ್ದು ಶಕವರಿಷತ್ಕರ್ತವೆಯ ಸರ್ಬ
 ಜಿತು ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೩ ಬುಧವಾರದಂದು ತ್ರಿಮತ್ತೈಳೋಕ್ಕ
 ಮಲ್ಲದೇವರು ಜೋಡಶಮಹಾದಾನದಕ್ಷಿಣಕಾಲದೊಳು ಸೇನಾಧಿಪತಿ ದ್ವಜನಾಯಕಂ
 ನಾಗವರ್ಮಯ್ಯಂಗೆ ವಿವಾಹಂ ಮಾಡಿ ಧಾರಾಪೂರ್ವಕದಿಂ ಕೊಟ್ಟ ಸಕ್ಕರಗೆ
 ಎಂಭತ್ತರೊಳಗಣ ತಡಕಲ್ಲಂ ತ್ರಿಭೋಗಾಭ್ಯಂತರ ನಿದ್ಧಿಯಿಂ ಸರ್ವನ
 ಮಕ್ಕವಾಗಿ ಕುಡೆ ಪಡೆದು ತಂದೆಗೆ ನಾರಾಯಣ ದೇವರುಂ ತಾಯಿಗಾದಿತ್ಯ
 ದೇವರುಂ ಕಿಟಾಯಯ್ಯಂಗಯ್ಯೇಶ್ವರದೇವರುಂ ತಮ್ಮ ಜೆಸರಲು ತ್ರಿ
 ನಾಗೇಶ್ವರದೇವರು ತಮ್ಮ ಪತ್ನಿಗೆ ಸರಸ್ವತೀಮಂಟಪವೂಂ ಸುತಂಗೆ ಭೈರ
 ವದೇವರುಂ ತಂಗೆಗೆ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರೊಳಗಾಗಿ ಬೇಟಿ ಬೇಟಿ ದೇವಾಲ
 ಯಂಗಳಂ ಘಳಗೆ ಬಾಗಿಲ್ಪಡ ಸಂಧ್ಯಾಮರಮುಂ ವಿಶ್ವಕರ್ಮನಿಮ್ಮಿತವಾಗಿ ಅನಿ
 ತುಮಂ ಮಾಡಿಸಿ ಗಣಪತಿ ಭಗವತೀ ಸಪ್ತಮಾತೃಕೆ ನಂದಿನಾಗರೋಳಗಾಗಿ ಸಮಸ್ತ
 ದೇವತಾಪ್ರತಿಷ್ಠೆಗಳಂ ಮಾಡಿಸಿ ಕಾಣಾಮುಖಮುಖ್ಯರುಂ ಪರಮನ್ನೆಷ್ಠಿಕರು

ಮಪ್ಪ ಲೀವಾಗೇಶ್ವರ ಪದ್ವಿ ತಗ್ಗೇ ದೇವರ ಕ್ರಿಕಾಲಧಾಪೆಗಂ ತಪೋಧನರ ವಿದ್ಯಾರ್ಥಿ
 ಮಾಪೆಗಾಹಾರವಾನಕ್ಕಂ ಪಾಪುಳ ಪರಿವಾರದ ಜೀವಿತಕ್ಕಂ ದೇಗುಲದ ಪದ್ವಿ ಸ್ಥಾ
 ಟತ ನೆವಕರ್ಮಕ್ಕೆ ಬೆಂದು ಕೊಟ್ಟ ಅಲ್ಲಿಯ ಭಳೆಯ ಮತ್ತರು ೯೦ ಧಾರ್ಮಿಕಂ
 ೩ ಸಾಸನೆಗಲ್ಲಂ ಬಡಗಲಂಗಡಿ ೧೬ ಗಾಡ ೨ ಅಲ್ಲಿಯ ಸುಂಕವಂ ಪಾಪುಳ
 ಪರಿವಾರದ ಮನೆಯಂ ದೇವರೊಡಮೆ ನಿಜೇದ್ಯಕ್ಕೆ ಜೊಲ್ಲೆಯದಲು ಗದ್ದೆ
 ಕೋಲ ಮತ್ತರು ೧ ಅನ್ನಿಲ್ಲಿಯ ಸಮಸ್ತ ಅಂಗಡಿಯ ಅವಲದಲು ಹೇಟಿಗೆ
 ಭತ್ತ ದೇವಮಾನ ೨ ಹೆಚ್ಚುಂಕ ಹೇಟಾಂಗಿ ಭತ್ತ ಬಳ್ಯ ೧ ಕತ್ತೆಯ ಹೇಟಾಂಗಿ
 ಪೊಂಗಿ ಭತ್ತ ಮಾನ ೩ ಎಲೆಯ ಸುಂಕ ಮಾವಲಿಗೆ ಕಟ್ಟು ೨ ಬಳಿಯಲೆಯ
 ಪೇಟಾಂಗಿ ೫ ಹೆಚ್ಚುಂಕಕ್ಕೆ ದ್ರಮ್ಮ ೧ ಆ ಬಳಿ ಎಲೆ ೨೦೦ ಅಡಕೆಯ ಪೇರಿಂಗಿ
 ಅವಲದ ಬಳಿಯಂ ಪಡ ೨ ಹೆಚ್ಚುಂಕಕ್ಕೆ ದ್ರಮ್ಮ ೧ ಆ ಬಳಿಯ ಅಡಕೆ ೨೫ ಕತ್ತೆಯ
 ಬರಕಕ್ಕೆ ಪೊಂಗಿ ಅಡಕೆ ೨೦ ನೀರೆಯ ಸುಂಕ ಪೊವಕೆಗೆ ಪಾಗ ೨ ನೀರೆಗೆ ಪಾಗ
 ೧ ಹೊಟ್ಟಿಯ ನೀರೆಗೆ ಪೊಂಗಿ ಪಡ ೧ ದೇಡ ನೀರೆಗೆ ಪೊಂಗಿ ಪಡ ೧ ಚೈತ್ರದ
 ಪರ್ಬಕ್ಕೆ ಅದಿಕ್ಕವಾರದ ನಿಂಗವಟ್ಟಿಗೆ ೨ ಪವಿತ್ರದ ಪರ್ವಕ್ಕೆ ಅದಿಕ್ಕವಾರದ ನಿಂಗ
 ವಟ್ಟಿಗೆ ೨ ನಿಂಗಿಸೆಟ್ಟಿಯ ತಪ್ಪು ಭೋಗಿಸೆಟ್ಟಿಯಂ ಸಮಸ್ತ ನೆಗರರುಂ ದೇವರ್ಗ್ಗ
 ಸಮಸ್ತ ಅಂಗಡಿಯಲು ಬಟ್ಟು ಚೈತ್ರದಲು ದ್ರಮ್ಮ ೧ ಪವಿತ್ರದಲು ದ್ರಮ್ಮ ೧ ಅನ್ನಿ
 ಲ್ಲಿಯ ಎದ್ದಿರಾಯಗರುಂ ಸಾಗೇಶ್ವರದೇವರ್ಗ್ಗ ೯೦ ಮತ್ತರಲು ತಂತಮ್ಮಾಯಮಂ
 ಬಟ್ಟರು ||

ದಡ್ಡ ನಾಯಕಂ ನಾಗವರ್ಮಯ್ಯಂ ತವಗೆ ಪ್ರಭುಸಾಮ್ಯಕ್ಕೆ ಮತ್ತರು ೧೦೦
 ಅವ್ಯಭೋಗ ಅಂಗಡಿಸುಂಕ ಅರುವಡ ಪೋಂಬ [೧೩೮] ಕೇಜನಾಮ್ಯಂ ಪ್ರಭು
 ವಿಂಗಿ ಪ್ರತಾಧ್ಯಯನಕೇಳಸಂಪನ್ನರುಂ ಚತುರ್ವೇದಪಾರಗರ ಕಾಲಂ ಕಟ್ಟಿ
 ಹಿರಡ್ಡ ಸಹಿತ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಪವದಿಬ್ಬರು ಬ್ರಾಹ್ಮಣಗೋರೋ
 ಬ್ಬರ್ಗ್ಗ ಮತ್ತರು ೧೦ ೧ ಕೊಟ್ಟ ಅಲ್ಲಿಯ ಗಡಿಂಪದ ಗಳೆಯ ಮತ್ತರು ೫೨೦
 ಮನೆ ೫೨ ಮನುಜ್ಜು ಮಹಾಜನಂ ಪ್ರಭುಗಳಂ ಬಳಿಯುಮಂ ದೇವರುಂ ಬಳ
 ಯುಮ ಸರ್ವವಾಧಾಪಂಹಾರಮಾಗಿ ಕಾಡುಡುವರು ||

ಇನ್ನೀ ಧರ್ಮಮಾನಾವನೋಬ್ಬಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂ ಪಾರಣಾಸಿಯೊಳಂ
 ಕುರುಕ್ಷೇತ್ರದೊಳಂ ಸಾನಿಬ್ಬ ಬ್ರಾಹ್ಮಣಗ್ಗ ಸಾನಿರ ಕಪಿಲೆಯಂ ಕೋಡುಂ
 ಕೊಳಗುಮಂ ಪಂಪರತ್ನಂಗಳಂ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಪುಣ್ಯವನೆಯ್ದು ಗು || ಇದನಳದ
 ನೆನಿಬರು ಬ್ರಾಹ್ಮಣರುಮನೆನಿತುಂ ಕಪಿಲೆಯುಮನಾ ಪುಣ್ಯತೀರ್ಥದೊಳಳದ
 ದೇವಮನೆಯ್ದು ಗು ||

ಬಹುಭಿವ್ಯಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಶ್ಚ ಸ್ಯ ತಸ್ಯ ತದಾ ಭವಂ |
ನೆ ವಿಷಂ ವಿಷಮಿತ್ಯಾಹುದ್ದೇವಸ್ಯಂ ವಿಷಮುಚ್ಯತೇ
ವಿಷಮೇಕಾಕಿಸಂ ಹಂತಿ ದೇವಸ್ಯಂ ಪುತ್ರಪೌತ್ರಿಕಂ || ೨೩ ||

ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೇ ಹರೇತಿ ವಸುನ್ದರಾಂ |
ಪುಷ್ಪಿವ್ಯರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨೪ ||

ಜನನಾಥಾಗ್ರಣಿ ಚಕ್ರವರ್ತಿತಿಳಕಂ ಪುತ್ರಾನ್ವಿತಂ ಕೀರ್ತಿವ
ದ್ಧೇನನಾಳ್ಗಾಹವಮಲ್ಲದೇವನೇಯಾಂ ಸಂವೃದ್ಧಿಯಂ ನಾಗವ |
ಮ್ಯುನೇ ವಂಶಂ ತಳೆದಿಕ್ಕಿಣಾತಳದೊಳಾ[ಚಂದ್ರಾ]ಕ್ಕ

ಮೀಧಮ್ಯವ

ದ್ಧೇನಮಂ ಮಾಳ್ವ ಜನಕ್ಕೆ ನಾಗ್ಗೆ ವಿಜಯಂ ಭದ್ರಂ ಕುಭಂ
ಮಂಗಳಂ || ೨೫ ||

ಈ ಸಾಸನಕ್ಷರಮಂ ಬರೆದು ಪೊಯ್ದಂ ಧರ್ಮೋಜ. ಪುರವ ಕೇರಿಯ
[ತಿ]ಱುವ

4

Eklārā, Mukhed Taluk

- ೧.¹ ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ
೨. ಶ್ರಯಕುಳತಿಳಕಂ ಜಾಳುಕ್ಯಾಭರಣಂ
೩. ಶ್ರೀಮತ್ಪ್ರಳೋಕ್ಯಮಲ್ಲದೇವರ ವಿ
೪. ಜಯರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ

¹. The beginning is lost.

೫. ಪ್ರವರ್ಧವಾನವಮಾಜಂದ್ರಾಕೃತಾರಂ
 ೬. ಬರಂ ಸುತ್ತುಮಿರೆ ತತ್ಪಾದವ
 ೭. ದೋವಜೀವಿಗಳವ್ಯ ತ್ರೀಮದ್ಧಿ
 ೮. ನಾಯಕಂ ಕಾಳಿದಾಸಯ್ಯನ ಮಗ
 ೯. ಕೇಸಿರಾಜನುಂ ಮನ್ನೆಯ ನಾಕರಸ
 ೧೦. [ನಂ] ಸಕವರ್ಷ ೯೭[೦]ನೆಯ ವಿರೋ
 ೧೧. ಧಿ ಸಂವತ್ಸರದ ಪುರೈ ಬಹುಳ ಪ
 ೧೨. ಇಮ್ಮಿ ಅದಿಶ್ಯವಾರವನ್ನು ಪೊ
 ೧೩. ಕೃಲಗಾದೆಯ ಮಲ್ಲಗಾಪುಣ್ಣ
 ೧೪. ಮಾಡಿಸಿದ ದೇಗುಲ
 ೧೫. ಕೈ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ನೆಲ
 ೧೬. ಮಾಡನ ನಿಂಫನ
 ೧೭. ಕೋಲ ಮತ್ತರಿಪ್ಪ
 ೧೮. ತೊಂದು ಅಂಕದೊಳು
 ೧೯. ಮತ್ತ ೨೧ ಪೂದೋ
 ೨೦. ೪ ಮತ್ತರೊನ್ನೊ [ಪೊ]
 ೨೧. ಲೆಗೇರಿಯ [ಪಾ]
 ೨೨. ೪ರೆಮತ್ತರು [ಪುರ]
 ೨೩. ದ ಕೇರಿಯು ಇನ್ನಿ
 ೨೪. ನಿತಕೈ ನಿಬನ್ನದಿಂ ತಿ
 ೨೫. ಜಿವರುವಡ ಗ
 ೨೬. ದ್ವಾಣಂ ಎರಡು ಇನ್ನಿ
 ೨೭. ದು ಪೊಪ್ಪಗಾಗಿ ಸರ್ವ್ವ
 ೨೮. ನಮಸ್ಕ ಪರಿಪಾರ
 ೨೯. ಇ ಧರ್ಮಮನೆ
 ೩೦. [ಗೇಯದಡವಂ] ಪಾರ
 ೩೧. ಕಾನಿಯಲಿ ಕವಿ .
 ೩೨. . ಬ್ರಾಹ್ಮಣರು
 ೩೩. ವಂ ಗೊ

೩೪. . . ಸಾಗುರ್ಗ | ಸಾಮಾ
 ೩೫. [ನೋ]ಯಂ [ಧರ್ಮಸೇತು]
 ೩೬. ನಿ[ರ್]ಪಾಣಾಂ ಕಾಳೇ ಕಾಳೇ
 ೩೭. ಪಾಳನೀಯೋ ಭವ
 ೩೮. ದ್ವಿಃ ಸರ್ವಾಸೇತಾ [ಸ್ಯಾ]
 ೩೯. ಗಿನ ಪಾತ್ಥಿವೇನ್ನಾಂ
 ೪೦. ನ್ ಭೂಯೋ ಭೂಯೋ
 ೪೧. ಯಾಚತೇ ರಾಮಚ
 ೪೨. ನ್ಞಃ [1*] ಸ್ವದತ್ತಂ ಪರ
 ೪೩. ದತ್ತಂ ವಾ ಯೋ ಹ
 ೪೪. ರೇತು ವನುನ್ನರಾಂ
 ೪೫. ಪಪ್ಪಿವರಿಪಸ
 ೪೬. ಹಬ್ರಾಣಿ ವಿಜ್ಞಾ
 ೪೭. ಯಾಂ ಜಾಯತೇ
 ೪೮. ಕ್ರಿಮಿಃ ||

5

Sugaon, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ [ಪ್ರದೀಪ]
 ೨. [ಲ್ಲಭ] ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ [ಪರಮ]
 ೩. ಭಟ್ಟಾರಕ ಸತ್ಕಾರ್ಯಕುಳತಿಳಕಂ
 ೪. ಪಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ಪ್ರೇಮೋ
 ೫. ಕೈಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮು
 ೬. ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ

೭. ಮಾಪಂದ್ರಾಕೃತಾರಂಬರಂ ಸಲುತ್ತ
 ೮. ಮಿರೆ ತತ್ಪಾದಪದ್ಮೀಪದೀವಿರಳ
 ೯. ಪ್ಪ ತ್ರೀಮ . . [ಸಾಬಿ]ಯ ಜಿಗ್ಗಣೆ
 ೧೦. ಗೋರಿಕ ರ ಮಗಂ ತ್ರೀ
 ೧೧. . . . ಯುನಾಯಕರು ಸಕನರ್ಪದ
 ೧೨. ೯೭[೨]ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರ
 ೧೩ [ದ ಜೀಷ್ಯ] ಬಹುಳ ಶಂಚಮಿ ಅದಿತ್ಯ
 ೧೪. ನಾರದಂದು ಪೂ[ರ್ವ]ಲಗುವೆಯ ಮಾ
 ೧೫. ಲಗೌಣಿ ಮಾಡಿಸಿದ ವೇದಲಕ್ಕೆ
 ೧೬. . . . ವಿರಗಿಯ ತಮ್ಮ ಭಟ್ಟ
 ೧೭. ಸಾ . . . ಯೋಳಗೆ ಧಾರಾಪೂ
 ೧೮. [ವ್ಯಕ್ತ]ಕಂ ಮಾಡಿ [ಭಟ]ಯ ಮಾಕರ್ಷ್ಯ
 ೧೯. [ನೆ] ಕೋಲೋಳಕ್ಕಿಟ್ಟು ಸೇ ಮತ್ತರಯ್ಯತು

6

Eklārā, Mukhed Taluk

- ೧ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾರ್ತ್ರಯ
 ೨. ತ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾ
 ೩ ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
 ೪ ಮಭಟ್ಟಾರಕ ಸತ್ಕಾರ್ತ್ರಯಕು
 ೫ ಇತಿಳಕಂ ಜಾಳುಳ್ಳಾಭರಣಂ ತ್ರೀ
 ೬. ಮತ್ತೈಲೋಕ್ಕಮಲ್ಲದೇವರ ವಿಜ
 ೭ ಯರಾಜ ಮುತ್ತರೋತ್ತರಾಧಿಪ

೮. ದ್ವಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
 ೯. ಕೃತಾರಂಬರಂ ಸುತಮಿರೆ ಸ
 ೧೦. ಮಧಿಗತಜಂಚಮಹಾರಬ್ಧ
 ೧೧. ಮಹಾನಾಮನ್ತ ವಿಜಯಲ
 ೧೨. ಪ್ರೇಕಾನ್ತ ಅನುರಾವಶೀಪುರವ
 ೧೩. ರೇಶ್ವರ ಸಮರಮಹೇಶ್ವರಂ ಕ
 ೧೪. . . . ಕಾಮಂ ಭುಜಬಳಾಭಮಂ
 ೧೫. ವೈರಿಭೇದುದ್ಧಂ ನಿಗಲಂಕಮಲ್ಲಂ
 ೧೬. ಕಟಕದ ಗೋವಂ ಅದ್ವಿನ ನಿಂಗಂ
 ೧೭. ತ್ರಿಮತ್ತೈಕೋಕ್ತಮಲ್ಲವೇವ
 ೧೮ ರ ಪಾದಪಂಕಜಭ್ರಮರ ನಾ
 ೧೯. ಮಾದಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ ತ್ರೀ
 ೨೦. ಮನ್ಮಥಾಸಾಮನ್ತಂ ಕರ್ಕೃಪರ
 ೨೧. ಸ ಸಕವರ್ಷ ಲಲಿತನೆಯ ಪ
 ೨೨ ರಾಭವ ಸಂವತ್ಸರದ ಪು
 ೨೩ ಪ್ಯ ಶುದ್ಧ ಚಟ್ಟಿ ಅದಿತ್ಯವಾ
 ೨೪. ರದಂದಿನುತ್ತರಾಯಣ ಸಂ
 ೨೫ ಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿಂ ಸಖ್ಯರ
 ೨೬. ಗೆಣ್ಣತ್ತನಾಲ್ಕು ಬಳಿಯೊಕ್ಕು
 ೨೭. ಲಗಾವೆಯ ಮಲ್ಲೇಶ್ವರವೇವ
 ೨೮ ಗ್ಗೇ ಯೂರೋಕು ಚಂದ್ರಾಕ್ರೇ
 ೨೯. ತಾರಂಬರಂ ಸುತಂತಾ ಸರ್ವ್ಯ
 ೩೦ ನೆಮಸ್ಕಂ ಮಾಡಿ ಧಾರಾಪ್ತ
 ೩೧. ವ್ಯಕ್ತಂ ಮಾಡಿ ಕೊಟ್ಟ ಕೋಲ ನೆಲ
 ೩೨ ಮತ್ತರಿಷ್ಟತನಾಲ್ಕು ಮನೆ
 ೩೩ ಯು ನಿವೇಶನವೊಂದು ನೀವೇ
 ೩೪. ಮೂಡಲು ಸುಗ್ಗಾವೆಯ ಪೊ
 ೩೫. ಲ ಮೇರೆ ಬಡಗಲು ಒಟ್ಟಿ
 ೩೬. ತೆಂಕಲು [ಎಲವದ] ಮೇರೆ

೬. ವಾಚಂದ್ರಾಕೃತ್ಯಶಾರಂಬರಂ ಸಲುತ್ತ
೮. ಮಿರೆ ತಶ್ವಾದಪದ್ಮೋಪಜೀವಿಗಳ
೯. ಪ್ಪ ಫ್ರೀಮ . . [ಸಾಲಿ]ಯ ಪೆಗ್ಗೊಡೆ
೧೦. ಗೋರಿಕ ರ ಮಗಂ ಫ್ರೀ
೧೧. . . . ಯ್ಯನಾಯಕರು ಸಕವರ್ಷದ
೧೨. ೯೭[೨]ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರ
೧೩. [ದ ಜೀಪ್ಪ] ಬಹಳ ಪಂಚಮಿ ಆದಿತ್ಯ
೧೪. ವಾರದಂದು ಪೋ[ಕ್ಕು]ಲಗಜಿಯ ವಾ
೧೫. ಲಗಾಡ್ತಿ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ
೧೬. . . . ವಿರಗಿಯ ತಮ್ಮ ಭಟ್ಟ
೧೭. ಸಾ . . . ಯ್ಯೋಳಗೆ ಧಾರಾಪೂ
೧೮. [ಪ್ರೃ]ಕಂ ಮಾಡಿ [ಫಲಿ]ಯ ಮಾಕೊಳ್ಳ
೧೯. [ನೆ] ಕೋಲೊಳ್ಳೊಟ್ಟ ನೆಲ ಮುತ್ತರಯ್ಯತ್ತ

6

Eklārā, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾರ್ತ್ರಯ
೨. ಫ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾ
೩. ಪಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
೪. ಮಭಟ್ಟಾರಕ ಸತ್ಯಾರ್ತ್ರಯಕಾ
೫. ಇತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರಣಂ ಫ್ರೀ
೬. ಮತ್ತೈಳೋಕ್ಕಮಲ್ಲದೇವರ ವಿಜ
೭. ಯರಾಜ್ಜ ಮುತ್ತರೋತ್ತರಾಭಿಪ್ಪ

೮. ದ್ವಿ ಪ್ರವರ್ಧವಾಸಮಾಚನ್ದಾ
೯. ಕೃತಾರಂಬರಂ ಸೂತ್ರಮಿರೆ ಸ
೧೦. ಮಧಿಗತಪಂಚಮಹಾರಬ್ಧ
೧೧. ಮಹಾಸಾಮನ್ತ ವಿಜಯಲ
೧೨. ಕ್ಷೇತ್ರಾಂತ ಅಮರಾವತೀಪುರವ
೧೩. ರೇಶ್ವರ ಸಮರಮಹೇಶ್ವರಂ ಕ
೧೪. . . . ಕಾಮಂ ಭುಜಬಳಿಭೇಮಂ
೧೫. ವೈರಿಭೇರುಣ್ಣಂ ನಿಗಲಂಕಮಲ್ಲಂ
೧೬. ಕಟಕದ ಗೋವಂ ಅಬ್ಬನ ನಿಂಗಂ
೧೭. ತ್ರಿಮುಕ್ತೈಕೋಕ್ತ ಮಲ್ಲವೇವ
೧೮. ರ ಪಾದಪಂಕಜಭ್ರಮರ ನಾ
೧೯. ಮಾದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ತ್ರಿ
೨೦. ಮನ್ಮಹಾಸಾಮನ್ತಂ ಕರ್ಕುಪರ
೨೧. ಸ ಸಕವರ್ಷ ಫಲನೆಯ ಪ
೨೨. ರಾಭವ ಸಂವತ್ಸರದ ಪು
೨೩. ಪ್ಯ ಶುದ್ಧ ಚಟ್ಟಿ ಅದಿತ್ಯವಾ
೨೪. ರದಂದಿನುತ್ತರಾಯಣ ಸಂ
೨೫. ಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿಂ ಸಖ್ಪರ
೨೬. ಗಣ್ಣತ್ತನಾಲ್ಕು ಬಳಿಯೊಕ್ಕು
೨೭. ಲಗಾವೆಯ ಮಲ್ಲೇಶ್ವರದೇವ
೨೮. ಗೃಹ ಯೂರೋಳು ಪಂದ್ರಾಕ್ಷಂ
೨೯. ತಾರಂಬರಂ ಸ್ವಂತಾ ಸರ್ವ್ವ
೩೦. ನಮಸ್ಕಂ ಮಾಡಿ ಧಾರಾಪ್ತ
೩೧. ವ್ಯಕ್ತಂ ಮಾಡಿ ಕೊಟ್ಟು ಕೋಲ ನೆಲ
೩೨. ಮತ್ತರಿಪ್ಪತ್ತನಾಲ್ಕು ಪುನ
೩೩. ಯ ನಿವೇಶನವೊಂದು ನೀಮ
೩೪. ಮೂಡಲಂ ಸುಗ್ಗಾವೆಯ ಪೊ
೩೫. ಲ ಮೇರೆ ಬಡಗಲಂ ಬಟ್ಟಿ
೩೬. ತೆಂಕಲಂ [ಎಲವದ] ಮೇರೆ

೨೭. ಪಡುವಲು ಸಾಸನೆ ಸ್ತಂಭ
 ೨೮. ಅವಶ್ಯಂಧ್ರದಿವಾಕರ^೨
 ೨೯. ಸಾವನೋಯಂ ಭರ್ತೃನೇ
 ೪೦. ತು ನಿವಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾ
 ೪೧. ಕನೀಯೋ ಭವದ್ಧಿಃ ಸದ್ವ್ಯಾ
 ೪೨. ನೇತಾನ್ ಭಾಗಿನಃ ಪಾತ್ಥಿವೇಂ
 ೪೩. ದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮ
 ೪೪. ಚಂದ್ರಃ || ಸ್ವದತ್ತಂ ಪರದ
 ೪೫. ತ್ತಂ ಪಾ ಯೋ ಪರೀತ ವ
 ೪೬. ಸುಂನರಾ ಪದ್ಧಿವ್ಯರ್ಷಸ
 ೪೭. ಹಸ್ತಾಜಿ ವಿಪ್ಲಾಯಾಂ
 ೪೮. ಪಾಯತೇ ಕ್ರಿಮಿ [*] ||

7

Khânāpur, Deglur Taluk

First side

೧.
 ೨. [ಶ್ರಯ ಶ್ರೀ ಶ್ರೀ]ಧ್ಯೇವಲ್ಲ
 ೩. ಭ ಮಹಾರಾಜಾಧಿರಾಜ
 ೪. ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾ
 ೫. ರಕಂ ಸತ್ಯಾರ್ಥಯಕಂ
 ೬. ತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರ

² This seems to have been engraved through mistake.

೨. ಡಂ ಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲ
 ೪. ದೇವರು ಕಲ್ಯಾಣದ ನೆ
 ೯. ಸುವಿ
 ೧೦. ದದಿಂ ರಾ
 ೧೧. ಜ್ಯಂ . . . ಮಿಬ್ಬು ಸ¹

Second side

೧. ಮಹಾಪ್ರಚ್ಛದ
 ೨. ಡ್ಯನಾಯಕಂ . . .
 ೩. ಪ್ರೀಮ
 ೪. ತ್ ಕಾಳಿದಾಸಯ್ಯಂ
 ೫. ಗಳು ಸುವಿದಿಂ ರಾ
 ೬. ಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ
 ೭. ಬ್ಬಿ . . . ಸದಲಿ .
 ೮-೧೦. Effaced.
 ೧೧. . [ಕೊಂತ್ರ]ಜೆಯೊ
 ೧೨. ಇಂ ಅಲ್ಲೆಯ ಕ . .
 ೧೩. ಕೆಯೊಳಗೆ . . .
 ೧೪. . ಪರ್ಗೊಡೆ ಚಪ್ಪದ
 ೧೫. ಯ್ಯ ನಾಯಕನು
 ೧೬. ಮಯ್ಯ
 ೧೭-೧೮. Illegible.
 ೧೯. ಕಾಲ್ಗಿಟ್ಟ ಧಾರಾಪು
 ೨೦. ವ್ಯಕ್ತಂ ಮಾಡಿ . .
 ೨೧. . . . [ಕೊ]ಟ್ಟ ಕೆಯ

Third side

- ೧-೪. Illegible.
 ೫. . . ಕಂದ್ರಾಕ್ರೋತಾರಂಭ

¹ The continuation is effaced.

೬. ರಂ ಸ್ವದತ್ತಂ
೭. ವಾ ವರದತ್ತಂ ವಾ
೮. ಯೇ ಹರೇತು ವಸಂ
೯. ಧರಾ ಪದ್ಮಿಪ್ಪಂ
೧೦. ಪಸಪ್ಪಾಪ್ಪೆ
೧೧. ವಿದ್ಯಾಯಂ ವಾ
೧೨. ಯತೇ ಕ್ರಿಮಿಃ ||

Sūmāśvara II

8

Tadkhel, Deglur Taluk

೧. ಭೂಯಾಪ್ತನೇಂದ್ರಾ . . .
೨. ಧನಾರಣ್ಯಕತೀರ್ಥ .
೩. ತ ಪ್ರಭನ್ಯ ಧನಮಾನ . .
೪. . . ಸಮಸ್ತಭುವನಾರ್ತ್ರಯ ತ್ರೀ
೫. [ಪ್ರಧಿವೀ]ವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ
೬. [ವರ]ಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾರ್ತ್ರ
೭. [ಯ]ಕುಲತೀರ್ಥಕಂ ಪಾರುಷ್ಕಾಭರಣಂ ೞೀನಂದ್ರಾ
೮. [ವನ್ಯ]ಕಮಲ್ಲವೇವರ ವಿಜಯರಾಜಮುತ್ಯ
೯. [ರೋ]ತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಪಂದ್ರಾಕೃ
೧೦. [ತಾರಂ] ಸುತಮಿವ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
೧೧. [ಸಮ]ಧಿಗತಜಂಕಮಹಾರಾಜ ಮಹಾಮ
೧೨. [ವ್ಯಕೇಶ್ವ]ರನಮರಾನತೀಪುರವರೇಶ್ವರಂ

೧೩. [ಸಂಗ್ರಾ]ಮರಾಮಂ ಭುಜಬಳಭೀಮಂ ನೆರವೊಡೆ
 ೧೪. [ಗದ್ದಂ]ವೈರಿಭೇರುಡ್ಡಂ ನಿಗಲಂಕಮಲ್ಲಂ ಕೀತ್ತಿ
 ೧೫. [ಗೆ] ನಲ್ಲ ಕಟಕದ ಗೋವಂ ಬಂಟರ ಬಾವಂ ಬಿ
 ೧೬. . . . ರುದತ್ತಿ ನೇತ್ರಂ ಪರನಾರೀಪುತ್ರಂ ನಾಹ
 ೧೭. ನೋತ್ತುಂಗನಡ್ಡನಸಿಂಗ ನಾಮಾದಿ
 ೧೮. ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿ
 ೧೯. ತು ತ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ [ಕಕ್ಕ]
 ೨೦.¹
 ೨೧. ಕರ ಗುಡ್ಡ ಸಮಸ್ತರಾಜ್ಯಭರನಿರೂ
 ೨೨. ವಿತ ಮಹಾಮಾತೃ ಪದವೀವಿ[ರಾ]
 ೨೩. ಜಮಾನ ಮಾನೋನ್ನತ ಪ್ರಭುವಂತ್ರೋ
 ೨೪. ತ್ಸಾಹರಕ್ತಿತ್ರಯಸಂಪನ್ನಂ ಸುಜನ
 ೨೫. ಪ್ರಸನ್ನಂ ಬನ್ದಜನಜಿನ್ತಾಮಣಿ ವಾಜಿಕುಳಂ
 ೨೬. ಬರಮ್ ಮಣಿ
 ೨೭. ಸಿಂಗ ನಾಮಾದಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸ
 ೨೮. ಹಿತು ತ್ರೀಮದ್ಗದ್ದನಾಯಕಂ ಕಾಳಿಮಯ್ಯಂ [ಕ]
 ೨೯. [ರ]ಡಕಲೋಡಿಸಿದ ನಿಗಲಂಕಮಲ್ಲ
 ೩೦. ಜನಾಪಯಕ್ಕೆ ಶಕವರ್ಷ ೯೯೩ನೆಯ ಸಾ
 ೩೧. ಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ
 ೩೨. ಪಂಚಮಿ ಶ ಶುಕ್ರವಾರದನ್ನಿ ನುತ್ತರಾಯಣ
 ೩೩. ಸಂಕ್ರಾಂತಿ ಪರ್ವನಿಮಿತ್ತದಿಂ ಧಾರಾ
 ೩೪. ಪೂರ್ವಕಂ ಮಾಡಿ ದೆಯಾಗಾವೆಯ ತಡಕ
 ೩೫. ಲೆ ದೆವೋದಲೆರಡೂರ ಪ್ರಜೆಗಳ ಸನ್ಮತ
 ೩೬. ದಿ ಬಿಟ್ಟ ಕರಿಯ ನೆಲಂ ಮಾಡನಸಿಂಗಂ ಕೋ
 ೩೭. ಲಮತ್ತರೈವತ್ತಂಕಮೊಳಂ ಮತ್ತರು ೫೦
 ೩೮. ಅಜಲಗೆಯೂರ ಮುಂದಣ ಬೋಮೋ
 ೩೯. ರೆಯ ಪಳ್ಳದ ತಡಿಯೂ ಬಾಯುಗಾ

¹ This line is completely erased.

೪೦. ವೆಯ ಪೊಲದಲು ಬಿಟ್ಟ ಪೂವಿನ ತೋಂಬ
 ೪೧. ಆ ಕೋಲ ಮತ್ತರು ೧ ಕಡಕಲ್ಲ ಪ್ರಭು
 ೪೨. ದಣ್ಣನಾಯಕಂ ನಾಗವರ್ಮಯ್ಯನುಮಲ್ಲಿ
 ೪೩. ಯ ಮಹಾಜನಮೂರಿಯ ಮೂಡಲು ನಾಗೇ
 ೪೪. ಶ್ವರವೇವರ ತೋಂಬದಿಂ ಬಡಗಲು ಪಳ್ಳದ
 ೪೫. ತಡಿಯಲ್ಲೊಟ್ಟ ಪೂವಿನ ತೋಂಬಂ ಮ
 ೪೬. ತ್ತರು ೧ ಘಟ ೧ ಇನ್ನೀ ಧರ್ಮಂ ನ
 ೪೭. ಗರ ಮಹಾಜನದ ಧರ್ಮಂ ನೈವೈಕ
 ೪೮. ಸ್ಥಾನಮಿಲ್ಲಿ ಪುಟ್ಟಿದರ್ಥಂ ಐಣ್ಣಸ್ತು^೨
 ೪೯. ರಿವಿಯ[ಗ್ಗ]ಹಾರದಾ
 ೫೦. . ಮಾರ್ಗದೊಳಂ ನಗರ ಮಹಾಜ . . .
 ೫೧. ಕೊಡ್ಡು ಪ್ರತಿಪಾಳಸುಪರ್ ಅರು . .
 ೫೨. ಬೆಳ್ಳಿಯ ದ್ರವ್ಯಂ ೫೦ [||]
 ೫೩. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮನೇತುರ್ನೃಪಾ[ಗುಂ]
 ೫೪. ಕಾಳೇ ಕಾಳೇ ಪಾಳನೀಯೋ ಭವದ್ವಿಃ [ಸ]
 ೫೫. ವ್ಯಾನೇತಾನ್ ಭಾವಿನಃಪ್ರಾಪ್ತೀವೇನ್ಮಾನ್ ಭೂ
 ೫೬. ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಃ
 ೫೭. ಬಹುಭವ್ಯಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿರ್ನರಾ
 ೫೮. ದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ [ತ]
 ೫೯. ಸ್ಯ ತದಾ ಭವಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
 ೬೦. ಯೋ ಹವೇತ ವಸಂಧರಾಂ ಪಪ್ಪಿವ್ಯರ್ಥಸ
 ೬೧. ಹಸ್ತಾದಿ ವಿವ್ಯಾಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ ||

² At least one line after this appears to have been lost

Vikramāditya VI

9

Yēragi, Deglur Taluk

೧. ¹ ಬೇವವಿಜಯರಾಜ್ಯ ಮುತ್ತು ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
ಮಾಚಂದ್ರಾಕೃತಾರಂ ಕಲ್ಯಾ
೨. ಐಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
ರಾಜ್ಯಂ ಗೆಯುತ್ತಮಿರೆ ತ್ರೀಮ
೩. ಚ್ಯಾಳುಕ್ಕನಿಕ್ರಮವರ್ಷದ ೩ [೮]ನೆಯ . . . ಸಂವತ್ಸರ
ಕಾರ್ತಿಕದಮಾವಾಸ್ಯೆ ಸೂ
೪. ಯ್ಯಗ್ರಹಣಪರ್ವದಂದು ತ್ರೀಮ
ಗವಧಿಜ್ಞಾಯಕಂ ಮಾಣಿಕ
೫. ಭಾಗ್ಯಾರಿ ೧೦ ದಶಸಾಯಕಂ [ಚೆಟ್ಟಿಪ]ಯ್ಯಂಗಳು
ಸರ್ವನಮಸ್ಯದಗ್ರಹಾರಂ ಏರಿಗೆಯ
೬. ತ್ರೀ ಮೂಲಸ್ಥಾನವೇವರ ಪೂರ್ವಪ್ರತಿಜ್ಞೆಯ ಮತ್ತರು ೬ ಮನೆ
೧ ಕೋಟಂ ಕೋಲ ಮತ್ತ
೭. ರು ೧ ಗಾವಾಯಲೆ ೧ [ನಗರಗಳು] . . . ಕೊ[ಂಡ]
ಮೊಜಗಣ ಭತ್ತದ ಮೊಟ್ಟಿ
೮. ೧ ಮಾನ ೧ ಎಲೆಯ ನೆಟ್ಟಿಯರು ಕೊಟ್ಟ ಪಾಗ ೧
ನಿತ್ಯಸ್ಥಿತಿ ಅಂಗಡಿಗಳಲು
೯. ನೊಲ್ಲಗೆ ಭತ್ತದ [ನಾಟಾ] ಗಾವಗಳಲು ಕೊಟ್ಟ
ಎಣ್ಣೆ[ನೆರ್ದ]ಪಾದ ನಾಟಾ ೧

¹ The beginning is lost

೧೦. ವರ್ಷಂಪ್ರತಿ ಉತ್ತರಾಯಣಸಂಕ್ರಮಣವರ್ಷದಲು
 ನೈವೇದ್ಯಕ್ಕೆ ಅಂಗಡಿ ಅಂಗಡಿಗಳಲು ಕೊಟ್ಟ
 ೧೧ ಕಳವೆ ಕೊಳಗ ೧ ನಗರಗಳು ಬಟ್ಟೆವಟ್ಟಿಗೆ ಭತ್ತಂಗಳನಿಳಯಿಸಿ
 ಕೊಂಡಲ್ಲಿ ಆ ಬಟ್ಟೆಗೆ
 ೧೨ ಯಾಗೆ ಪೊಂಗೆ ಕೊಟ್ಟ . [ನೀರೆಯು] ಮೊಳಸುಂ ತೂಕದ
 ಎಣಿಕೆಯ ಭಣ್ಣಂಗಳ
 ೧೩ ಕೊಂಡಲ್ಲಿ ಪೊಂಗೆ ಕೊಟ್ಟ ಇಂತಿನಿತಮುಂ ಸರ್ವನೆಮಸ್ಕ
 ವಾಗಿ ಧಾರಾಪೂರ್ವಕಂ^೨

10

Karadkhed, Deglur Taluk

- ೧ ಸ್ವಸ್ತಿ ತ್ರೀಮುಚ್ಚಾಳಾಕ್ಕೆ ವಿಕ್ರಮವರ್ಷದ ೪ನೆಯ ಸಿದ್ಧಾಂತ
 ೨ ಸಂವತ್ಸರದ ಪುಷ್ಯ ರುದ್ಧ ೫ ಬೃಹಸ್ಪತಿವಾರದಂದುತ್ತರಾ
 ೩ ಯಾಣ ಸಂಕ್ರಾಂತಿಯುಂ ತ್ರಿಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಕಕ್ಕೆ[೯]
 ೪ ರಸರು ತಾವು ಮಾಡಿಸಿದ ಕರಡಿಕಲ್ಲಿ ತ್ರಿ ಸ್ವಯಂಭು ನೋ
 ೫ ವ ನಾಥದೇವರ ತ್ರೀ ಧೇವೇಶ್ವರದೇವರ ತ್ರೀ ಕಲಿಖೋರೇಶ್ವರ
 ದೇವರ
 ೬ ತ್ರೀಪ್ರಸನ್ನಭೈರವದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಮಾಟಕೂ
 ೭ ಟ ಪ್ರಾಸಾವ ಪಿಣ್ಣೋದ್ಧಾರಕ್ಕಂ ತಪೋಧನರ ಬ್ರಾಹ್ಮಣರಂನದಾನ
 ವಿದ್ಯಾದಾನಕ್ಕಂ ತ್ರಿ
 ೮ ಪಂದ್ರಶಿಖರಪಂಡಿತದೇವರ ಕಾಲಂ ಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂ
 ಮಾಡಿ ಕರಡಿ

^೨ The continuation is lost

೯. ಕಲ್ಲಲು ಕೊಟ್ಟ ಸ್ಥಳವೃತ್ತಿ ಘಳೆಯ ಮತ್ತರು ೫೦ ಹಾಳಕೆಯ ಘಳೆ
 ೧೦. ಯ ಮತ್ತರು ೭ ಗದ್ದೆ ಘಳೆಯ ಮತ್ತರು ೨ ಹಾಳಕೆಯ ಸಮೀಪ
 ೧೧ [ದ]ಲು ತೋರಂಟ ೧ ದೇವರಿಂ ತೆಂಕ ಪುರದ ಮನೆ ೧ ಗ[ದ್ದೆ]
 ಘಳೆಯ ಮತ್ತರು ೭
 ೧೨. ಪುರದಿಂ ಮೂಡ ಘಳೆಯ ಮತ್ತರು ೭ ಮೂಡಣ ಮಾಳಗೆಯ ಮೇ
 ೧೩ ಲೆ ಘಳೆಯ ಮತ್ತರು ೩ ಸ್ಥಳದಲ್ಲೂರಮಂದೆ ತೋರಂಟ ೧ ಅಲ್ಲಿ ಮ
 ೧೪ ನೆಯ ನಿವೇಶಣಂ ೪ ಕೂಡಲಗದ್ದೆ ಮತ್ತರು ೧ ಅವರವಾಡಿ ೭೦೦
 ೧೫ ಟಿಟ ಬಳಿಯ ಕಾವಳಿಗಾವೆ ೧ ಅಲೂರು ೧ ಸಕ್ಕರಗೆ ೭೦೮ ಬ
 ೧೬. ೪ನೆಯ ಭಾಯಿಗಾವೆ ೧ [||*]

11

Karadkhed, Deglur Taluk

- ೧ ¹ ಪನ್ನೆರಡನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ
 ೨. ಮಾಘ ಶುದ್ಧ ೧೦ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಲಿಚೋರರಸ ಕಳ
 ೩ ಲಾರೋಹಣಮಂ ಮಾಡಿಸಿ ಕೊಟ್ಟ ಗಾವುಂಡಗಾವೆ ೧ ದೆಯಿಗಾ
 ೪. ನೆಯಲು ಘಳೆಯ ಮತ್ತರು ೪೦ ಅಲ್ಲಿಯ ಮನೆಯ ನಿವೇಶನ ೫
 ೫ ಮಜಾಕಲ್ಲಲು ಘಳೆಯ ಮತ್ತರು ೨೫ ಕೊಳಸೂರಲು ಗದ್ದೆ
 ಘಳೆಯ ಮ
 ೬. ತ್ತರು ೪ ಅಲ್ಲಿ ಮನೆಯ ನಿವೇಶನ ೧ ರೆಬ್ಬಲದೇವಿ ಕೊಟ್ಟ
 ದಂಗವೆ ೧ ನೇಜಾಲಿ
 ೭. ಗೆ ೧ ವಯನವಳಗೆ ೧ [||*]

¹ This is engraved in continuation of the previous inscription

12

Hottul, Deglur Taluk

First side

- ೦ [ಸ್ವ]ಸ್ತಿ ತ್ರೀಮುಕ್ ರೆಬ್ಬಿ[ಯನಾ]
 ೨ ಯ[ಕಂ] ಅವರ . .
 ೩ [ಮಂ]ದಳೇಕನೇಪಿಯ . . .
 ೪ . . ಸುಂ ಅವರ ಪ್ರಧಾನರುಂ [ತ್ರಿ]
 ೫ [ಮ]ಚ್ಚಾಳುಕ್ಕನಿಕ್ರಮ
 ೬ [ವ]ರ್ಷದ ೨೬ನೆಯ ವಿಷ[ಸಂ]
 ೭ ವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೮ ಬೃಹ
 ೮ ವಾರದಂದುತ್ತರಾಯಣ
 ೯ ಸಂಕ್ರಾಂತಿ ನಿಮಿತ್ತದೃಗ್ರಹಾ
 ೧೦ ರವೀರಿಗೆಯ ದಾಳಿಯ ತ್ರೈ
 ೧೧ ಪುರುಷವೇವರಿಗಮಲ್ಲಿಯ¹

Second side

- ೧ .
 ೨ . ಬಳಿಯ .
 ೩ ಸರ್ವನಮಸ್ಕ . .
 ೪ ಕಾಲ್ಪರ್ಷಿ ಧಾರಾ .
 ೫ ಕಂ ಪಾಡಿ
 ೬ ಸ್ವದತ್ತಾಂ ಪರಪ
 ೭ ವಾ ಯೋ ಪ .
 ೮ ಸುಂಧರಾಂ ಪ . .
 ೯ ಹಸ್ತಾಣಿ . .

¹ The continuation is lost

13

Karadkhed, Deglur Taluk

೧. ¹ ಸೃಸ್ತಿ ತ್ರೀಮುಚ್ಚಾಳುಳ್ಳ ವಿಕ್ರಮವರ್ಷದ [೨೭]
೨. ನೆಯ ಚಿತ್ರಧಾನ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಕ ೫
ಸೋಮನಾರ ಉತ್ತರಾಯ
೩. ಐ ಸಂಕ್ರಾಂತಿಯಲ್ಲಿ ನಮದಿಗತ ಪಂಚಮಾಸದ
ಮಹಾಮದ್ಯೇಶ್ವರಂ ಪಂಚ
೪. [ಪಾ] ೨[೦] ಸಾಮಂತ ರಕ್ಕರ ರಾಜ ತ್ರೀಮುಚ್ಚಂದ್ರಕೇಖರ
ಪಂಚಮೇಶ್ವರ ಕಾಲಂ
೫. ಕರ್ತಿ ತ್ರೀಮುಚ್ಚಂದ್ರಕೇಖರ ಅಂಗಭೋಗ
ರಂಗಭೋಗ ಅನ್ನದಾನ ವಿ
೬. ದ್ಯಾವಾಸಕ್ಕೆ ಕೊಟ್ಟ ನೇತಾಲಗೆ ೧ ||

14

Sagrili, Biloli Taluk

೧. ಸೃಸ್ತಿ ನಮಸ್ತಭುವನಾರ್ಯಯ ತ್ರೀ
೨. ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿ
೩. ರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
೪. ಭಟ್ಟಾರಕಂ ಸತ್ಯಾರ್ಯಯ
೫. ಕುಳತಿರಕಂ ಜಾಳುಕ್ಕಾಭರ
೬. ಇಂ ತ್ರೀಶಿಭುವನಮ

¹ Between this and No. 11 above, is engraved a short inscription of Sōmēsvara III.

೭. ಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತು
೮. ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
೯. ನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ ಸೂತ್ರ
೧೦. ಮಿರೆ ಜಯಸ್ತೀಪುರದ ಸೇವೀ
೧೧. ಡಿನೋಳು ಸುಖಸಂಕಥಾವಿನೋ
೧೨. ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತ
೧೩. ತ್ವಾದಪದ್ಮೋಜಜೀವಿ ಸಮಸ್ತ
೧೪. ಗುಣಸಂಪನ್ನ ಸುಡಿದು ವಾ
೧೫. ತ್ತೆನ್ನ ಸರಸ್ವತೀ ಕರ್ಣಕಾಂಡ
೧೬. ಕಾಭರಣ [ನಾ]ಮಜಗ ಮು
೧೭. ಖದರ್ಪಣಂ ವಿವೇಕಜೂ
೧೮. ಡಾಮಣಿ ದುಷ್ಪತಿರೋಮ
೧೯. ಣಿ ಗೋತ್ರಪವಿತ್ರಂ ಪರ
೨೦. ನಾರೀಪುತ್ರ ತ್ರೀಮುಕ್ತಿ
೨೧. ಭವನಮಲ್ಲ . . . ಕ್ರೀಡಾ
೨೨. ವಿನೋದ ತೈಲಪದೇವನ ಚಿತ್ತಸ
೨೩. ನೋಜಂ ಬರುದಯಾ
೨೪. ಳ . . . ನಾಮಾದಿ ಸಮಸ್ತ
೨೫. ಪ್ರಸನ್ನಿಸಂತರ ತ್ರೀಮುಕ್ತನಾ
೨೬. ಯತಂ ಯೋಕ್ಯಪಯ್ಯ ಸಾಯ
೨೭. ಕಂ ಚಾಳಾಕ್ಯನಿಕ್ರಮಕಾಲದ
೨೮. ಋಣನೆಯ ನಿಕ್ಯತ ಸಂವತ್ಸರ
೨೯. ದ ಪುಷ್ಯ ಶುದ್ಧ ೧೩ ಅದಿವಾ
೩೦. ರ ಚುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯ[೦]
೩೧. ದು ಸವರವಳ್ಳಿಯ ಸರ್ವೀಶ್ವರದೇ
೩೨. ವರ್ಗೇ ಘಜೆ ಪುನಸ್ಕಾರ
೩೩. ಮತ್ತರು ೧೦೦ ಕೇರಿಯೆರಡು ೪ .
೩೪. . ಯರುವಣಮನಲ್ಲೆಯಾಜಾ
೩೫. ಯ್ಯ ಬ್ರಹ್ಮರಾಶಿಪಂಡಿತರ್ಗೇ ಕಾಲಂ

೩೬. ಕರ್ಣಿ ಧಾರಾಪ್ತವ್ಯಕಂ ಮಾಡಿ ಸ
 ೩೭. ವ್ಯನಮಸ್ಕವಾಗಿ ಬಿಟ್ಟುಪಕ್ಕೇ
 ೩೮. ಮುಟ್ಟುಗಾವುಂಡನುಂ ನಿಂಗಗಾಮುಂ
 ೩೯. ಡನುಂ ಸೋವಗಾವುಂಡನುಂ ಮಲ್ಲ
 ೪೦. ಗಾವುಂಡನುಂ [ಚೌಡಿ]
 ೪೧. ಚ ಸೆಟ್ಟಿಯು ಸ್ಥಾನ
 ೪೨. ಮುಮುಟಾಯೆ ಬಿಟ್ಟ . .
 ೪೩. ಸನಮಿದ
 ೪೪. ಸಾಮಂತಿಕೆ
 ೪೫. ಮು
 ೪೬. ಯೀ ಧರ್ಮವನಾರೋಪ್ಯರು
 ೪೭. ಪ್ರತಿವಾಳಿಸಿದವರ್ಗೆ ದಾ
 ೪೮. ರಣಾಸಿಯಲು ಕುರು
 ೪೯. ರುಕ್ಮೇಶ್ರದಲಿಂ ನಾನಿರ ಕ
 ೫೦. ವಿಲೆಯಂ ಕೊಟ್ಟ ಫಲವಿದ
 ೫೧. ನಾರೋಪ್ಯಕ್ಕೊಡಿಸಿದರಾ ತೀ
 ೫೨. ಶ್ವರದಲಿ ನಾನಿರ ಕವಿಲಿ
 ೫೩. ಯ [ತನ್ನ] ಸ್ವಹಸ್ತದಿನೆ
 ೫೪. ದ ದಾತಕ || [ವಿ]ಜಾರದ
 ೫೫. ಮುಂದ್ರಾದಡಮಂ ಗಾವುಂ
 ೫೬. ಡರು ತಮ್ಮ ಧರ್ಮದವಾಗಿ ಕೊ
 ೫೭. ಟ್ಪರು || ವಸುಃ ವಸು
 ೫೮. ಧಾ ರಾಜಭಿ(ಃ)ಸ್ವಗರಾದಿ
 ೫೯. ಭಿ ಯಸ್ಯ ಯಸ್ಯ ಯ
 ೬೦. ದಾ ಭೂಮಿ ತಸ್ಯ ತಸ್ಯ
 ೬೧. ತದಾ ಫಲಂ || ಸ್ವದತ್ತಂ ವರ
 ೬೨. ದತ್ತಂ ದಾ ಯೋ ಹರೇಶು

¹ About 9 lines in the middle are effaced

- ೭೨. ವಸುನೈರಾಂ ಪದ್ವಿಂವ
- ೭೩. ಪಸಹಸ್ರಾಣಿ ವಿಶ್ವಾ
- ೭೪. ಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿ[ಃ||*]

15

Karadkhed, Deglur Taluk

- ೧ ¹ಸ್ತಸ್ತಿ ಸಮಸ್ತಪ್ರಕಸ್ತಿ ರಹಿತಂ ಶ್ರೀಮನ್ಯ
- ೨ ಪಾಮದ್ಯಳೇಶ್ವರಂ ಮದನಕರ್ಣರಸರು ಚಾಳುಕ್ಯ
ವಿಕ್ರಮವರ್ಷ ೩೭ನೆ
- ೩ ಯೆ ನಂದನಸಂಪತ್ನರ ೩ ಘಾಲ್ಗುಣದಮಾನಾಸ್ಯೆ
ಸೋಮವಾರದ ಸೂರ್ಯ್ಯ
- ೪ ಗ್ರಹಣದಲಿ ಸೋಮೇಶ್ವರವೇವರ ಅರ್ಚನಾಂಗ ರಂಗಭೋಗ
ಅನ್ನದಾನೆ ವಿದ್ಯಾದಾನಕ್ಕಂ
- ೫ ಆಲೂರ ವಾಮುತಿಕೆಯಂ ಬಟ್ಟರು ||ಶ್ಲೋ|| ಸಾಮಾನ್ಯೋಯಂ
ಧರ್ಮಸೇತುರ್ನೃಪಾ
- ೬ ಲಾಂ ಕಾತಿ ಕಾರ್ ದಾನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವ್ವಾಸೇತಾಸ್ತುರಿನಃ
ಪಾರ್ಥಿವೇಂದ್ರಾನ್
- ೭ ಭೂಯೋ ಭೂಯೋ ಯಾತತೇ ರಾಮಚಂದ್ರಃ|| ಮದ್ಯಂಜನಾಪ್ತ
ರಮಹೀಪ
- ೮ ತಿವರೂ ವಾ ಪಾಮವಜೇತಮನಸಾ ಭುವಿ ಭುವಿ ಭೂಪಾ ಯೇ
ಪಾಲಯಂತಿ ಮಮ
- ೯ ಧರ್ಮವಿ ಮ ರಮಸ್ತಂ ತೇವಾಂ ಮಯಾ ವಿರಚಿತೋಂಕಲಿರೇಪ
ಮೂರ್ಧ್ನಿ|| ಬಹುಭಿ

¹ This is engraved in continuation of No 13 above.

೧೦. ವೃಷನುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ
ಭೂಮಿಸ್ತ
೧೧. ಸ್ಯ ತಸ್ಯ ತದಾ ಭವಂ || ಎಂಬಿಃ ಶ್ಲೋಕಾರ್ಥಂಗಳಂ ನೆನೆದಾಹಂ
ದ್ರಾಕೃಣಂಬರವಿನ್ನಪ್ಪರ
೧೨. ಸುಗಣರಾನುಂ ತಮ್ಮ ಭಮ್ಮುಮೆಂದೆ ಕೈಕೊಂಡು ಪ್ರತಿಪಾಲಿಸಲು
ವಾರಾಣಸ ಕು
೧೩. ರುಕ್ಷೇತ್ರಂ ಕೋಟೀಶ್ವರಂಗಳೃಪಮೇಧಾದಿ ಮಹಾಯಜ್ಞಂಗಳಂ
ಮಾಡಿ ಪನ್ನಿಕೋಟಿ ಚ
೧೪. ತುಮೈದಪಾರಗದಪ್ಪ ಬ್ರಾಹ್ಮಣಗೈನಿಕೆ ಸವತ್ಸಂಗಳೆನಿಪ
ಕವಿಲಿಯನೆಳಂಕರಿಸಿ
೧೫. ಕೊಟ್ಟ ಭಳಮನೆಯುಗು ||ಕ|| ಕೋಟಿ ಪಯಂಕವಿಲಿಯ
ನೆಕೋಟಿ ತಜ್ಞೇಧನರ ಪೇದ
೧೬. ವಿದರಂ ಪನ್ನಿಕೋಟಿಯನೆ ಕೋಟೀಶ್ವರದ ಕೋಟಿ
ಮಹಾದಿನಮೊಳವನಿಂತಿದನಳಿದ ||
೧೭. ಸ್ವಪತ್ತಾಂ ಪರವತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ
ಜಪ್ಪಿವರ್ಪಸುಹ್ರಾಣಿ ವಿಜ್ಞಾ
೧೮. ಯದಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ||

Sagroli, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಖಾಳುಕ್ಕವಿ
೨. ಕ್ರಮಕಾಲದ ೩೭ನೆಯ
೩. ನನ್ನನ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
೪. ನ ಬಹುಳ ೩೦ ಯಲು ಸೂ

೫. ಯ್ಯಾಗ್ರಹಣ ನಿಮಿತ್ತಮಾ
 ೬. ಗಿ ತ್ರೀ ಸಬ್ಬೀಶ್ವರದೇವಗ್ಗೇ ತ್ರೀ
 ೭. ಮತು ರೆಬ್ಬಲದೇವಿಯಾ
 ೮. ಝ ತಮ್ಮ ಮನೆಯ ನಾಮ್
 ೯. ದರುವಣಮಂ ಬಿಟ್ಟು ಶಾಸ
 ೧೦. || ತ್ರೀ . .

17

Sagrahi, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಖಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ [೩೭]
 ೨. ನೆಯ ನನ್ನನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣದಮಾವಾ
 ೩ [ಸೈ] ಸೂರ್ಯಾಗ್ರಹಣ ನಿ[ಮಿತ್ತಮಾ]ಗಿ ತ್ರೀ
 ೪. ಸಬ್ಬೀಶ್ವರದೇವರ ಕೆಸುಕುಕ್ಕುವಲ್ಲಿ ನಾ
 ೫. ಡ ಸಮಸ್ತ . . . ಗಳು ವೇವರ ನಂದಾದೀವಿಗೆ
 ೬ ಗೆ ತಿಂಗಳಿಗೆ ವೀಸ . . . [೨ ಗುಣವಲಿ]
 ೭. ಗವುಡುಗಳು ಬಿಟ್ಟು ಸಾಸನ ಈ ಧ
 ೮. ಮ್ಯವನಾರಾನು ಕಿಡಿಸಿದರಪ್ಪಡೆ ವಾರಣಾ
 ೯. ನಿ ಕುರುಕ್ಷೇತ್ರದಲಿ [ಕೋಟಿ]ಬ್ರಾಹ್ಮಣವ
 ೧೦. ಭಯ ಮಾಡಿವಂತಪ್ಪ [ನರಕಮ]
 ೧೧. ನೆಯ್ಯವರು[||*]

18

Sagrāli, Biloli Taluk

೧. . . . ತು ಚಾಳುಕ್ಯವಿಕ್ರಮಸಂ
೨. ವತ್ಸರದ [೪೦] ನೆಯ ಮಾನ್ವಥ ಸಂ
೩. ವತ್ಸರದ ಅಶ್ವಯುಜ [೭] ಶ ಅ
೪. ದಿವಾರದಂದು ಬೋದನ ೭೦೦ ಪಿ
೫. ಬಳಿಯ ಕಂಪಣ ೨೪೬ ಮೊದಲ
೬. ಚಾಡಂ ಸವರವಳ್ಳಿಯ ಸಬ್ಬೀಶ್ವರವೇ
೭. ಪರ ನಿವೇದ್ಯಕ್ಕಂ ಸಾವದಡ್ಡಿಗೆ .
೮. ಬಲ್ಲವರಸರ ಪನಾಯಿತ
೯. [ಓಕ್ಕ]ವಶ[ರು]ಬಮ್ಮದಾಸಿಪ್ಪೆ
೧೦. ತರ್ಗೇ ಆ ದು[ಟ] ವೇವಮಾನ ಒನ್ನ
೧೧. ಗಾಡ ಪರಿಗೆಯಂ ಪಾರಾಪ್ಪಾರ್ಕಂ
೧೨. ವಾದಿ ಕೊಟ್ಟದಂ ಅಲ್ಲಿಯ ಗಾವುಡ್ಡ
೧೩. . ಪ[ದು]ಯ್ಯನಂ . . ನಿಂಗ
೧೪. ಗಾಮುಡ್ಡನು . . . ಮಹಾಜನ
೧೫. ನವರ[ವಿಜಯ]ಲಿ [ಅ]ತಂ
೧೬. ಪ್ರಾಕ್ಯತಾರಂ ಸಲಿಂ[ದು] ಸಾನನ
೧೭. ದಿದು [||*]

19

Adampur, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರದೀಪಲ್ಲಭ ಮ
೨. ಹಾರಾಪಾರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ
೩. ಸತ್ಯಾಶ್ರಯಕೃಷಿಕರ ಜಾಳುಕ್ಕಾಭವಂ

೪. ತ್ರೀಮುಕ್ತಿಭೂವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ
 ೫. ಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವೃತ್ತಮಾನಮಾಚಂ
 ೬. ದ್ರಾಕ್ಷ್ಯಕೃತಾರಂಬರಂ ಸುತುತಮಿರೆ ಜಯಂತೀಪು
 ೭. ರವ ನೆಲಿವೀಡಿನೊಳು ಸುಖರಂಕಧಾವಿನೋದದಿಂ
 ೮. ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ತ್ರೀಮುಖ್ಯಾಳುಕೃವಿಕ್ರಮ
 ೯. ವರಿಷದಳಂನೆಯ ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮಾಘ
 ೧೦. ಶುದ್ಧ ೭ ಅದಿತ್ಯವಾರ ಸಂಕ್ರಾಂತಿಯಂದು ತ್ರೀಮ
 ೧೧ ಹಾಪ್ರಧಾನ ಬಾಣಸವರ್ಗಣಿ ಮನೆವರ್ಗಣಿ ದಣ್ಣನಾ
 ೧೨. ಯಕನನಸ್ತಪಾಳಯ್ಯಂಗಲೆ ಜಿಗ್ಗಣಿ ನಿರಜತಿ ನಾಯ
 ೧೩. [ಕಂ] ಮಹಾನಂದಳೇಶ್ವರಿ ರೆಬ್ಬಲದೇವಿಯರ ತ . .
 ೧೪. ಲ್ಲರಸನು ಕೂಳಿಗೆಯ ಸಮಸ್ತ ಪ್ರಭುಗಳು . .
 ೧೫. ಮೂಲಸ್ಥಾನದೇವರ್ಗಣಿ ಧೂಪ ದೀಪ ನಿವೇದ್ಯ ಬ್ರ[ಹ್ಮಸ್ಥು]
 ೧೬. ಟತ ಜೀನೋದ್ಧಾರಕ್ಕೆ ಮುನ್ನ ತಿಜುವನ್ನೆಪ್ಪ ಅ[ರುವಣ]
 ೧೭. ದ ಮೂಱು ಗದ್ಯಾಣ ಜೊನ್ನಂ ಬಿಟ್ಟುರೀ ಧರ್ಮ್ಯ[ಮಂ ಪ್ರ]
 ೧೮. ಭುಗಲು ಪ್ರತಿಪಾಳಿಸುವರು ಉದೇಕ್ಷಿಸಿ . .
 ೧೯. ವನಗ ಕೊಟ್ಟಡೆಯಲ್ಲಿಯ ಆದ . .
 ೨೦. ಮದು ಈ ಧರ್ಮ್ಯವನಾದನೋವ್ಯ ಕಿಡಿಸಿ[ದನಪ್ಪ]
 ೨೧. [ಡಿ]ಕುರುಕ್ಷೇತ್ರ ವಾರಣಾಸಿಯಲು ಸಾಸಿ[ವ್ಯ ಬ್ರಾ]
 ೨೨. ಹೃದರುಮಂ ಕವಿವಿಯುವಂ ಕೊನ್ನ ಮಹಾಪಾತಕ . . .
 ೨೩. ಧರ್ಮ್ಯಮನಾದನೋವ್ಯ ಪ್ರತಿಪಾಳಿಸಿದ ಕುರು[ಕ್ಷೇತ್ರದ]
 ೨೪. ಲು ಸಾಸಿರಕವಿವಿಯಂ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನ . . .
 ೨೫. ಧರ್ಮ್ಯ || ಬಹುಭಿವ್ಯಸುಧಾ ಭುಕ್ತಾ [ರಾಜಭಿ]
 ೨೬. ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ [ಭೂಮಿಃ]
 ೨೭. ತಸ್ಯ ತಸ್ಯ ತದಾ ಭೃಂ || ಸ್ವವತ್ತಂ ಪರವತ್ತಂ ವಾ ಯೋ ಪರೇ
 ೨೮. [ತ ವಸ್ತು]ನ್ನರಾ . . .¹

¹ The continuation is lost.

Sangam, Biloli Taluk

*First piece*¹

१. सहस्रांतद्विचत्वारिंशदुत्तरे ॥ १०४२ ॥
 श्रीमद्विक्रमकालस्य
२. वत्सरे चाश्वयुगमायां^२ रवेदिने । सूर्योपरागे दत्त . .
३. ओ नमो गणपतये ॥ शिवहसितसनाभिर्भारि
४. वदिता देववृद्धैः । विलसति खलु कश्चिद्वा

५. युगम ध्यायतामेव यस्याः ॥ १ ॥ वंशः सकल

६. चालुक्यानामभू[द्धा]तुराचातुश्चुलुकोदका
७. पालकोभूद्भुवःपरः । य . . शत्रु
८. ॥ सत्याश्रयस्तत्तनयो वभूवस्तस्यात्म^३
९. मल्लनामा दिगतविश्रा[न्त]
१०. दित्यभूपति

Second piece

१. नुकारिभिः कि
२. भण्डुत धवलिन किवा
३. मिति श्वेन जगत्कुर्वन्ती ॥ ७ ॥ स

¹ The inscription is preserved only in fragments.² Read चाश्वयुजमायां.³ Read वभूव तस्यात्म.

४. रिव चद्रमाः । मल्लिकार्ज (जु) नदेवो
५. ॥ ८ ॥ कीर्त्या शारदचद्रिका वितरणैः क
६. यशोमह[व?] विभवैः क्षीराण्णव वैरि.....
७. धनुष रूपेण जित्वा जयस्तभा(भ) दिक्करि
८. हिलदेवो भुवि ॥ ९ ॥ कश्चिन्नति पलायते
.....
९. च्छति त्यक्त्वार्जि प्रतिपद्यते च शरण
दत्ते
१०. कृतातदड[युग]लाकाडोच्छलच्चडिमत्र
.....

Third piece

१. नः ॥ ११ ॥ तद्गोत्रभूषभूपणमभू ... ण्णभावो
.....
२. . ण्यनिधिर्वरेण्यः यस्याध्वराहरणसततधूमनील चैत्रेन ...
३. . . नते नभसः प्रपच्च ॥ १२ ॥ तद्वगभूषणमभू द्विनयैकदे
४. निधिर्गुणगणप्रभवैकभूमिः ॥ श्री श्रीधरो रिपुमहीपतिवशका
....
५. राजपरिमार्जनखङ्गधारः ॥ १३ ॥ श्रीधरः श्रीधराज्जातो
[त्र]ह्या ...
६. पति । भूपण कठकर्णना जगतो यद्गुणावलिः ॥ १४ ॥
जातस्ततो म
७. नाथो ययार्थनामा द्विजदेवभक्तः । यः प्रायिसार्थार्थविधाननिष्ठो
.....

८. [प्रभृति]क्षतारिः ॥ १५ ॥ अखंडयथसश्चद्रचद्रातपविभूषिता ।
अ
९. नोकानामुत्साहे पूर्णिमायते ॥ १६ ॥ यः श्रृंगारनिधिर्विलास
वस[ति] . .
१०. ण्यपुण्यैकभूर्यो लावण्यसुधानिधानकलशो यस्त्यागकल्पद्रुसः . .
११. द्वेपिविलासिनीजनमन-कजावलीभंजनो यः काताकुचकुकुमाक
. . .
१२. यः सत्यसारव्रतः ॥ १७ ॥ तस्माद्धर्मंतरुर्जातो ब्रह्मशर्मा
चम्पतिः । [च] . .
१३. देवणा[दो]नामग्रजो जनसमतः ॥ १८ ॥ गाभीर्येण
तिरश्चकार ज . .
१४. शौर्येण शक्रात्मज धैर्येणापि सुवर्णपर्व्वतमहो त्यागेन
नागार्जुन । शक्त्या . .
१५. धर धिया सुरगुरु धर्मेण धर्मात्मज यो रूपेण मनोभव
पटुमतिः काव्येन . . .
१६. वि ॥ १९ ॥ प्रयितसहजशौर्येणायता शस्त्रसधानिति विलपति
सख्ये येन . . .
१७. [यं:] अहहह किमिदं धिक्कपूना पुत्रमित्रप्रियतम कमपेभः
कुर्महे किंच . .
१८. स चालुक्यनृपाधीशमल्लिकार्जुनभूपतेः । अमात्य-
समभूतसत्यनी
१९. णाकरः ॥ २१ ॥ तस्यात्मजोमूद्भुवि देवणाह्य सदा सदाचार
विधान . .
२०. णागणे दानजलीघसेकै मध्दर्मशास्त्री ववृधे हि यस्य ॥ २२ ॥
अय . . .

२१. धिर्विवेकिहृदयः सत्यास्पद पुण्यभूराचाराचरणे मुनिर्गुण
.....
२२. मोक्षः पर। शौर्योत्कर्षधुरधरोजनि [चपि?] त्यागस्य [भोग]
स्य च श्रीमा.....
२३. भूतदनुजो गाभीर्यरत्नाकरः ॥ २३ ॥ यस्मिन्सत्यमुपागते
रिपु.....
२४. पानलज्वालाविद्धलितो ललाटफलके कृत्वाजलि वाच्छ[ति]
.....⁵

21

Sangam, Biloli Taluk

First piece

- ०.¹ ಭೂಪೇನ
೧. ರೇಷು ಮುನಿಮ್ಯು
೨. ನಾಂ ಮನಿಃ
೩. ಶ್ರೀಮತಿ ಸಾರಜ್ಞತ
೪. ನಾರಣಃ ಪ್ರ
೫. ನಾ
೬. ಶ್ರೀಯಃ ಸರ್ವ

⁵ The continuation is lost.

¹ The inscription is found in fragments only

೮. ದಾಯ್ಯಣಾಂಭೀಯ್ಯಫ
 ೯. ಯ್ಯವಾನಾ
 ೧೦. ನಿರಂ || ೪೩ || ತೀಶಕ . . .
 ೧೧. ೧೦೪೨

Second piece

೧.
 ೨. ಭಾಗೇ ಮಾನ್ಯಾನಾಮೇವ
 ೩. ಜ್ಯ[ದ್ರ]ನಾಶ್ವಾಯ ಮರದಾನಿ
 ೪. . . || ಉತ್ಪದ್ಯಾ ಸಂವಿಧಾನಾಯ ಮ . . .
 ೫. ತಂ | ತತ್ರ ಪಾತ್ರ್ವಂ
 ೬. ದರನಿವರ್ತನಂ || ೪೩ || ಮಲ್ಲರಾಜೇನ
 ೭. ಭುವಾಂತಿಕೇ | ಪದ್ವತಾಂ ಸುಪ್ರತಿಷ್ಠಾ .
 ೮. ಚಂದ್ರತಾರಕಂ || ೪೩ || ಬಹುಭಿವ್ಯ
 ೯. ರಾಜಭಿವ್ಯಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯ
 ೧೦. ಸ್ಯ ತಸ್ಯ ತವಾ ಫಲಂ || ೪೪ || ವಪ್ತಿವ್ಯರ್ವ
 ೧೧. ಸ್ತಾಡೀ [ಸ್ವರ್ಗೇ] ಮೇವತಿ ಭೂಮಿವಃ ಅಚ್ಛೇತಾ .
 ೧೨. ರತಾ ಚ ತಾನ್ಯೇವ ನರಕೇ ವಸೇಶು || ೪೫ || ಸುವ . .
 ೧೩. ಮೇಕಾಂ ಭೂಮೇರವ್ಯೇಕಮಂಗುಳಂ ಹ . .
 ೧೪. ಮಾಭ್ಯೇತಿ ಯಾವದಾಭೂತಸಂಪ್ಲವಂ || ೪೬ || . .
 ೧೫. ರವತ್ತಾಂ ವಾ ಯೇ ಹರೇಶ ವಸುಂಧರಾಂ | ಸ
 ೧೬. ಕ್ರಿಮಿಭ್ಯಾಃ ವಿಶ್ವಭಿಃ ಸಹ ಪಚ್ಯತೇ ||
 ೧೭. [ಅ]ಕರಸ್ಯ ಕರಾದಾನಾದ್ವೋಕೋಽಪಿ ನಾಂ ವಧ
 ೧೮. ಕರಸ್ಯ ಕರತ್ಯಾಗಾದ್ವೋಕೋಽಪಿ ಫಲಮುತ್ಪತ್ತೇ ||
 ೧೯. ಬೋವ [ಬಂ]ಕಣ ಮಂಗಳಮಹಾ ಪ್ರೀ ಪ್ರೀ ||

22

Hottul, Deglur Taluk

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೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಚ್ಚಾಳುಳ್ಳವಿಕ್ರಮವರ್ಷದ ೪೫ನೆಯ ಸಾವ್ಯವ್ವ
೨. ರಿ ಸಂವತ್ಸರದ ಅಸ್ವಿಜದಮಾನಾಸ್ಯ ಸೂರ್ಯಗ್ರ
೩. ಹಣದಂದು ಕಾಳೆಯನಾಯಕನಾಣತಿ
೪. ಯಾಂ ಬೀರರಸಂ ತ್ರೀ ಸ್ವಯಂಭು ರೆಬ್ಬೀಶ್ವರದೇವ
೫. ಗ್ನಾಂತ್ಯ ಪೊಟ್ಟಿಳ ಮ[ದ]ನೂರ ಅಂಕ[ದ] ಜಿಯ
೬. ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಹಾ[ತ್ರಿ]

23

Bimarā, Deglur Taluk

ಪರಮಶ್ರೀವನಿಕಾವಿಲೋಚನಚಕ್ರೋರೀಭೂರ್ವಾಚಸ್ತ್ರಂ ಜಗ
 ದ್ವರದಂ ದೇವಸಮಾಜಪೂಜಿತಪದಾಂಭೋಜದ್ವಯಂ ಪನ್ನಗೇ |
 ಶ್ವರಾರಾಜಿತತುಂಗವಿಂಗಳಜಲಾಜೂಷಾಂತರಂ ರೆವಣೀ
 ಶ್ವರದೇವಂ ನಮೋಗೇ ಮಂಗಳಮಹಾಶ್ರೀಯುಂ ಜಯಶ್ರೀಯುಮಾ || ೧ ||

ಕ|| ಕಮಲೇಶನಾಭಿಕಾಂಚನ
 ಕಮಳದೊಳೊಗೆದಂ ಸಮಸ್ತನಿಮ್ಮಾಣಗುಣ |
 ಕ್ರಮಬೀಜನೆನಿಸಿ ವೇದಾಂ
 ಗಮಯಂ ವಂದ್ಯಂ ಹಿರಣ್ಯಗರ್ಭಂ ಬ್ರಹ್ಮ || ೨ ||

ವ್ರ || ಎನಿಸಿದ್ದಂ ಬುಜಗಭೃಣಾತ್ಮತನುಜಂ ಸ್ವಾಯಂಭುಸಂಜ್ಞಾನ್ವಿತಂ
ಮನು ತನ್ನಂದನನಪ್ರತಕ್ಷ್ಮಮಹಿಮಂ ಮಾನವ್ಯನಂಬಂ ಮಹಾ
ಮುನಿ ಮಾನವ್ಯನುತಂ ಹರೀತಿಯತಿನಾಥಂ ತದ್ಧರೀತಂಗೆ ವ
ಜ್ರನಖಂ ಪಂಚಕಿಖಂ ಶ್ರುತಿಸ್ಮೃತಿಮುಖಂ ಹಾರೀತಿ ಲೋಕೋತ್ತಮ || ೩ ||

ಪ್ರಕಟಂ ಹಾರೀತಿಮಂತ್ರಾತ್ಮಕನನುಜಮಿತಂ ಕೊಟ್ಟ ಸನ್ಮಾಘೃತುಳ್ಳೋ
ದಕದಿಂದಂ ಪುಟ್ಟಿ ಚಾಳುಕ್ಕಕುಳರೆನಿಸಿ ಸೋಮಾನ್ವಯಪ್ಪಾಶರುಂ ಕಾ
ಕಿಕಗೋತ್ತೋಜೇತರುಂ ನಿಜ್ಜಿತವಿಜಯಭುಜಾಪೋಷರುಂ ಭೂರಿಭೂಭುಂ
ಭುಕರುಂ ವಿಷ್ಣುವ್ರಸಾದೋದಯರುಮೆನಿಸಿದರ್ನೃತ್ಯವಾಕ್ಯಚ್ಚಳುಕ್ಕರ್
|| ೪ ||

ಪಡೆಮ ಕುಮಾರನಿಂ ಪರಕಿವಿವ್ಯವಕೋಟಿಯಸೊಳ್ಳುವೆತ್ತ ಬಿ
ಳ್ಳೊಡೆಗಳನಾಜುಮಂ ಮಹಿಜಮದ್ವಿನಿಯಂ ಪಡೆವಕ್ಕುತಂ ಕುಡ
ಲ್ಪಡೆಮ ಪರಾಪಮುದ್ರೆಯನೆನಲ್ಪೊರೆದೆತ್ತ ಚಳುಕ್ಕವಂಕಮೇಂ
ಪಡೆಮದೊ ದುರ್ಗಿಯುಂ ತಮಗೆಮುತ್ತುಮುಮಾ ಕುಲದೈವಬೆಂಬದ
|| ೫ ||

ವ || ಆ ಚಳುಕ್ಕರೊಳು ||

ಕ || ತ್ರಿಜಗದ್ವ್ಯಾಪಕಕೀರ್ತಿ
ಧ್ವಜನೆಬ್ಬಿದರಿತಧಾತ್ರಿಯಂ ವೀರಚತು |
ಭೃಣಜನೆನಿಸಿ ವಿಷ್ಣುವರ್ಧನ
ವಿಜಯಾದಿತ್ಯಾವನೀರನಾಳ್ವಂ ಬಳಕ
|| ೬ ||

ವೃ || ಜಯಮಂ ಕೈಕೊಡ್ಡಯೋಧಾಧಿಪನೆನಿಸಿ ಧರಾಚಕ್ರಮಂ ವೀರ ಸತ್ಯಾ
ಕ್ರಯನಾಳ್ವಂ ತಂನೈವಾನಂತರವವನಿಯನಾಳ್ವಪ್ಪೂರ್ಣಭೂಭುಜರ್ಷಿ
ಭೃಣಯರಂನೈಜ್ಜೀನನಷಟ್ಪಕ್ರಮಿಗಣನೆನಿಸಲ್ ನಿಂಹವೀರಂ ಬಳಕುಂ
ಜಯಸಿಂಹಂ ವೀರನಾಳ್ವಂ ಬಳಕವೆಳೆಯನಾ ಪೋಡಕೋವ್ವೀರನಾಳ್ವಂ
|| ೭ ||

ಕ || ಅವರಿಂ ಬಳಕು ಮಹಿಮಾ
ಜ್ಞವನೆನಿಸಿದೆ ಮಂಗಳಾಜ್ಞವಂ ರಜರಾಗಂ |
ಧವಳಯೋನಿಧಿ ಜೇಲಿಕೇ
ಸಿವಲ್ಲಭಂ ಧರೆಯನಾಳ್ವನಂತರಮಾರ್ಗ
|| ೮ ||

ಧರೆಯಂ ಕತ್ಯರನಾತಂ

ಮರುತ್ತನಂಗೊಬ್ಬ ಸಮಯದೊಳ್ಪ್ರಾಪ್ತಕುಮಾ

ರರನೇಕರಾಳುಂದಂ [೮]

ಬ್ಬರ ಪೆಸಗ್ಗಿ ಭತತಿಗಿಭಾರಿ ಮುಳವವೊಲಾಗಳ್ || ೯ ||

ವ್ಯ || ಪರಿಯಿಟ್ಟೇಕಾಂಗದಿಂದಂ ಮೂಗಿದ ಜವನಂ ಪೋಲು ಕೋಡಿಬ್ಬ ತಂ [೮]

ಬ್ಬರ ಬೇರಂ ಬೇಗದೊಳ್ಪ್ರಾಪ್ತಕುಮಾ ತದಿನಿ ತನ್ನೊಡ್ಡ ತನ್ನೊಲೆ ತನ್ನೆ

ಳ್ಳರವಾಣಾಧೀಶರಂ ಧಿಕ್ಕರಿಸೆ ಭುಜಲತಾರತ್ನ ಕೇಡುರಪೊಂಬಂ

ತಿರೆ ತಾಳಿದ್ದಂ ಧರಾಚಕ್ರಮನತುಳುಕಂ ತೈಲಪಂ ಕ್ಷೋಡೇಪಾಳ || ೧೦ ||

ಜನನಾಧಂ ತೈಲಪಂ ತತ್ತನೆಯನತಿಬಳಂ ವೀರಸತ್ಯಾಶ್ರಯಂ ತ

ತ್ತನುಜಾತಂ ವಿಕ್ರಮಾಂಕಂ ತದನುಜನಿಸೆ ಸನ್ನಯ್ಯಂ ತದ್ವರಾಧೀ

ಶನ ತಮ್ಮಂ ಕ್ಷತ್ರಧಮ್ಮಂ ಜಯನಿಧಿ ಜಯಸಿಂಹಂ ತದಗ್ರಾತ್ಮಜಂ ಮೇ

ರುನಿಭಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ತದವನಿವಸುತಂ ಸೋವಿದೇವಕ್ಷತೀಶ || ೧೧ ||

ಕ || ಆತನನುಜಾತನವನೀ

ಕ್ಷಾ(ಪ್ತಾ)ತಂ ನೃಗನಹುಪನಳಭಗೀರಥಭರತೋ |

ವ್ವೀತೇತವತಿಗನೇಳವ

ನೇತಪ್ತೀಶಂ ಚಕ್ರ ವಿಕ್ರಮಾದಿತ್ಯನೃಪ || ೧೨ ||

ವ್ಯ || ಪರಮುತ್ತಿಂ ತೆಂಕ ಲಂಕಾಪುರಿ ಬಡಗಲಯೋಧ್ಯಾಪುರಂ ಮೇರೆಯೆಂಬಂ

ತಿರೆ ತನ್ನುಗ್ರಾಸಿಯಿಂದಂ ನಿಮಿರ್ದ ನೆಲದೊಳಾಪ್ತಾಪ್ರತಾಪಪ್ರಭಾವ

ಲ್ಲರಿಗಲ್ಪಯ್ಯಾಯ್ ನಿಕ್ಕಾ ಗಸಮನೆಡದ್ದೆವೆಂದೆಂದು ನಾಮಾನ್ಯನೇ ಭೀ

ಕರದಿಗ್ವೈತ್ತಾನಕತ್ರಾಸಿತರಿಪುಪ್ರಿದೆಯಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವ || ೧೩ ||

ವ || ಆ ಮಹಾಮಹೇಶ್ವರಂ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ತ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ

ರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಕಂ ಜಾಳುಕ್ಕಾ

ಭರಣಂ ತ್ರೀಮುಕ್ತಿಭುವನಮಲ್ಲದೇವ ||

ಕ || ಆ ವಿಕ್ರಮಾಂಕನೃಪನ ಮ

ನೋವಲ್ಲಭಿ ರಾಯರಾಜಮುಖತಿಕೆ ಕಳಾ |

ಕೋವಿದೆ ನೆಗಳ ಲ್ಲಲ್ಲನೆ

ದೇವಿ ಜಗಜ್ಜನನಿ ಪಟ್ಟಮಾದೇವಿಯೆನಲ್ || ೧೪ ||

ಎನಿಸಿದ ಮೃಗಜೀವೇವಿಯಾ
 ಮನೆಯೊಳು ಉಪಿದಪ್ಪನಾಗಿ ಮಾಡಿಕಭಣ್ಣಾ |
 ರನಿಯೊಳಗಮಂ ಸಮಸ್ತಾ
 ವನೀಜನಂ ಪೋಗಲೆ ನಾಗವಮ್ಮಂ ನೆಗಲ್ದಂ || ೧೫ ||

ವ || ಆತನ ವಂಶಾವತಾರಮೆಂತನೆ ||

ಕ || ಕುಂತಳದೇಶವಧೂಮ್ಯಾಡು
 ಕುನ್ನಳದೇಶದಪೊಲನೆವ ಸಾಯಿರಬಾಡ |
 ಕೃ(೦)ನ್ನೊಡವಿದನಿಸಿ ಕೂಡೆ ಬ
 ಸತ್ತಮೆನಿಸ್ತವರವಾಡಿಯೊಳಗೊಪದಪ್ಪೀರ್ || ೧೬ ||

ಪ್ರೀವೆರಲು ರೂಢಿವೆರನು ಕ
 ಇವಿಭವಂ ಬೆರಲು ಜನಪವಂ ಬೆರನು ಧರಿ
 ಶ್ರೀವಧುಗೆ ಕಲ್ಲಕುಂಬರಿ
 ಗಾನೆ ವಿಭೂಷಣವಪೊಲ್ವಿರಾಜವುದವಪ್ಪೀರ್ || ೧೭ ||

ವೃ || ಶ್ರೀಮಹೇಶ್ವರಪುರ್ವಕವಂಶಿಕಂ ಪಟ್ಟಮೃಗಧರ್ಮಾಕ್ರಮ
 ಪ್ಯಾವಾರಂ ವಿರಮಾತ್ಮತತ್ತ್ವದುಹಿತಂ ನಾಹಿತೃವಿದ್ಯಾಪದಂ |
 ಕಾಮಾನುಗ್ರಹತೋ ಸಮರ್ಥನನವಂವ್ಯಾಚಾರಗಂಗಾತ್ಮಜಂ
 ಗೋಪಾಳಕ್ರಮಿತಂ ನೆಗತ್ತೇವಡೆವಂ ವಾಂಛಾತನೋಶ್ವೇತಮ || ೧೮ ||

ಕಂ || ಗೋಪಾಳಕ್ರಮಿತಂ ನತ
 ಭೂಪಾಳತಿಂಬರತ್ನರಂಜಿತಪದನು
 ವ್ಯೀಪರಿವೃತಕೇಶ್ರೀ ದಯಾ
 ರೂಪಂ ಶ್ರೀ ವಾಜೀವಂಶಭೂಷಣನಿಜ || ೧೯ ||

ಅವರ ಮಗಂ ಧರ್ಮಗುಣ
 ದ್ರವಧೂನಂ ಸೂಕ್ತಸತ್ಯಗಂಧನ್ನಂ ದಾ |
 ನವಿಸೊದಂ ವಾಜಿಕುಣ
 ಧ್ವೇಷಹಂಧ್ರಂ ನೆಗಲ್ದನೆಲ್ಲಿ ಶೇಷಪಟ್ಟ || ೨೦ ||

ವ್ಯ || ಗೆಡೆಗೊಣ್ಣೆಂಭತ್ತ ನಾಲ್ಕುಂ ತೆಜದ ವಿಜತಮಾತ್ಯಾ ರದೋಕ್ ರೂಢಿಯಂ ಮುಂ
ಪಡೆದಾಲ್ಮುಂಗೆ ಗೆಲ್ಲಂಗುಡದ ಮಹಿಮೆಯಾಂ ತಾಳ್ವ ಮೂಟುಂ ವಿಜಂಗ |
ಳ್ಳಡೆ ನೋಡುಂತ್ರಿ ಸ್ತುಂತ್ರಿ ಸುಲವಯವದಿಂ ನಿವ್ವಿಷಂ ತಾವೆನೆಲ್ಲಾ
ರುಡಿಗಂ ತ್ರೀ ರೇವಣಯ್ಯಂ ನೆಗಳ್ಳ ನವನಿಯೋಕ್ ಮಂತ್ರವಿದ್ಯಾ ಸಮಾದ್ರ
|| ೨೦ ||

ಕ || ಆ ರೇವಣಾಯ್ಯಾಸುತನನಿ
ವಾರಿತದಾನಪ್ರಸಂಗನಾತ್ರಿತಜನಪಿ |
ಸ್ತಾರಂ ವಾಜಿಕೂಳಂ
ಕಾರಂ ಮಧುಸೂದನಂ ಪೂಗತ್ತೇಯನಾಳ್ವ || ೨೧ ||

ಮಧುಸೂದನಭಟ್ಟನ ವಮ
ಮಧುಸೂದನದೇವನಿಕೇರೇಣಿಯೆನಿಸಿದ . |
. . . ವತಿ ಪತಿಬ್ರತೆ
ವಿಘಮುಖಿ ಗೋವಿಂದ ಕಬ್ಬೆ ಜನಪುಂ ಪಡೆವಳ್ || ೨೨ ||

ಕ || ಅವರೋಳುದಯಿಸಿದನುತ್ಪ
ಷ್ಠ ವಾಪೆವಂಶೋದಯಾಚಳದ್ವ ಮಣಿ ಕಣ
ಕ್ಷವನನುಪಮಮಾಂಧಾತ
ಪ್ರವರಂ ತ್ರೀರೇವಣಯ್ಯನಾಯಕನಸೆದ || ೨೩ ||

ವ್ಯ || ತಿಪುವಿನಂ ಜನಂ ದೆಸೆಯನಾತ್ರಿ ತರಾಶ್ರಮಕೋಟಿಯಂ ಧನಂ
ತಿಪುವಿನಂ ವಿಶುದ್ಧ ಮನುಸೂತ್ರಪವಂ ನಿಜಚಿತ್ತವೃತ್ತಿಯಂ
ತಿಪುವಿನಂ ವಿರಾಜಿಸಿದನಪ್ರತಿವಪ್ರತಿಭಾಗುಣಂ ವಚ
ತ್ರೀವಮ ತೊಟ್ಟ ಮುದ್ರಿಕೆಯ ಪಕ್ಕದ ಕೇವಣದಂತೆ ರೇವಣ || ೨೪ ||

ತಾಮಸರಾಜಸಂಗನದಿವ್ವಿ ಪ್ರಭುತ್ವದ ಕಳ್ಳಕುಂಬರಿ
ಗ್ರಾಮಿಯೊಳುಮಾಶೇಖರವನೀಶ್ವರನಂ ಪರನಂ ಪ್ರತಿಜೈಗೆ |
ಯ್ವೀ ಮಹಿ ಬಡ್ವೆಪಂತು ಪುರುಷಾತ್ಮಮನಾಜ್ಞಾನಿದಂ ದಯಾ[ಂ]ತ ನೋ
ವ್ವಾಮನೆನಿವ್ವ ರೇವಣನ ಪತ್ನಿಗುಣಂ ಧರೆಗೆಕ್ಕಲಾವಣ || ೨೫ ||

ಕ || ಗುಣಗಣವತಿ ನಯವತಿ ರೇ
 ವಣಯ್ಯನಾಯಕನ ಸತಿ ವಯಾವತಿ ಶ.ಭಲ |
 ಕ್ಷಣಲಕ್ಷಿತೆ ಪತಿಹಿತೆ ಧಾ
 ರಣಿ ಬಚ್ಚೆನೆ ನಾಲಿಕಚ್ಚೆ ಪೆಂಪಂ ಪಡೆದಳೆ || ೨೭ ||

ವೃ || ಅವಗ್ಗಾ-ತೋದೈವರಾಗಿ ಜೆಂಪುವಡೆದಿದ್ದಂ ದೇವಪಾಯ್ಯಂ ಧರಿ
 ತ್ರಿವಿಂಶತಂ ಮುನುಷಾದನಂ ಪ್ರಭುವಿನಿ¹ಪ್ಪಂ ನಾಗರಾಜಂ ಗ್ರಹ
 ಸ್ಥವರಿಪ್ಪಂ ಗುಣಿ ರಾವುದೇವನಸಫಂ ಗೋವಿಂದನಂಬುದ್ದದಾ
 ನವಿನೋದವರ್ಧರೆಗೈಯ್ವರುಂ ನೆಗಳ್ದರಾ ಪಾಣ್ಡ್ಯದೈವಪ್ರಪ್ತಿಯಿಂ || ೨೮ ||

ಕ || ಅವರೋಗೇ ನಾಗರಾಜಂ
 ನವೀನಮನುವಿನಿಸಿ ಧರ್ಮಪರನಿನಿಸಿ ಬುಧಾ
 ಣ್ಣವಚಂದ್ರನಿನಿಸಿ ಪಾಜಿ
 ಪ್ರವರೋತ್ತಮನಿನಿಸಿ ಧನ್ಯನಿನಿಸಿದನೆಲೆ || ೨೯ ||

ವೃ || ಮನುಸೂತ್ರಂ ಚರಿತಂ ಸ್ಥಿರೋನ್ನತಿರುರಾದ್ರಿಪ್ರಕ್ರಮಂ ಪುಣ್ಯವ
 ದ್ಧನವಾತ್ಸೀಯಧನಂ ಗಭೀರಗುಣ[ವಾದ್ಧಿ]ಪ್ರಖ್ಯಮುಖ್ಯಂ ಜಗ
 ದ್ವನರಕ್ಷಾಕ್ಷಮವಾಪ್ತು ನಿರ್ಮೂಲಯಶಂ ದಿಕ್ಕಾಮಿನೀರತ್ನಮ
 ಣ್ಣನವೆಂಬಂತಿರೆ ನಾಗರಾಜನೆಂದೆಂ ಮಾಂಧಾತ ಗೋಶ್ವೀತ್ರಮ || ೩೦ ||

ಪ್ರಿಯದೊಳ್ . . ಸತ್ಕೃತವಶುಳತವಾಗಾಪ್ತು ವೇದಾತ್ಥದೊಳ್
 ಣ್ಣಯವಾ . . ರವಾಮಂ ಸಕಳಜನಮನಪ್ಪುತ್ರಮಾದುದ್ಧಭಾಗ್ಯೋ
 ದಯವಾಣಾಧೀಶರಂ ಸುತ್ತಿದ ಜನವೆನಕಂ ಪಾಜಿವಂಶಪ್ರಯುಕ್ತಾ
 ಪ್ರಯ[ವಾ]ದ ಪ್ಯಾತಿ ತನ್ನೊಳ್ಳಲೆ ನೆಗಳ್ದನಿಗಾಭಾಗದೊಳ್ಳಾಗರಾಜ || ೩೧ ||

ರೂಢಿಗೆ ಸಂದ ಧರ್ಮಮೆನೆ ತನ್ನೆಯ ತಂದೆ ಚಿರಪ್ರತಿಷ್ಠೆಯಂ
 ಮಾಡಿದ ರೆ-ವಣೀಶ್ವರನಿವಾಸಮನೊಪ್ಪಿರೆ ಮಾಡಿ ಕೂಡೆ ನಾ |
 ರಾಡಿಗಳಂಬಮಾದನೆ ಜೆಮ್ಮೆಯನಾಜ್ಞಿಸಿ ಪಾಜಿವಂಶದ
 ಪ್ಪಾಡುವಿನಂ ಜನಂಬಡೆದನೆಂಬುದು ಧಾರಿಣಿ ನಾಗರಾಜನ || ೩೨ ||

¹ This letter is written above the line.

ಕ || ಎನೆ ಸಂದ ನಾಗರಾಜಂ
 ವಿನಯಾಂಭೋರಾತಿ ಬಿನ್ನವಿಸೆ ಚಂದ್ರನಿಭಾ |
 ನನೆ ಸುಗ್ಗಲವೇವಿ ನಿಜಾಂ
 ಗನೆ ಭವ್ಯೋದ್ಯುಕ್ತ ದೇವತಾಭಕ್ತಿಯೆನಲ್ || ೩೩ ||

ದ || ಸ್ವಸ್ತಿ ತ್ರೀಮುಖಾಳುಕ್ಯ ವಿಕ್ರಮಾವರ್ಷದ ೪೭ನೆಯ ಶುಭ
 ಕೃತ್ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೫ ಅದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ
 ಯಂದು ||

ವೃ || ಧರಣೀಶಪ್ರಿಯನೂತರಾಜನುತರಾಯಾನಪ್ರಾಪ್ತಿಯಿಂ ಬಿ
 ತ್ತರದಿಂ ಸುಗ್ಗಲವೇವಿ ದಾನದೊಳದ(೦) ತ್ಯುಕ್ತ ಪೃಮೇಂದಾದರಂ
 ಬೆರಸುದ್ಯುಕ್ತಿಧಿ ಗೂಡೆ ಕೋಲ ಪದಿಸೈದುಂ ಮತ್ತರಂ ರೇವಣೇ
 ಕೃರದೇವಗ್ನಿ ನಮಸ್ಕರಿಸಿಂತಿದನೆ ಬಿಟ್ಟು ಧಾತ್ರಿ ನಿಲ್ಲನ್ನೆಗ || ೩೪ ||

ಇದು ದೀಪಕೃಮ ಪೂಜೆಗಿಂತಿಮ ನಿವೇದ್ಯ ಕೈಂದು ತಮ್ಮ ಪ್ರಭು
 ತ್ವದ ಸಾಮ್ಯಂಗಳೊಳಾದ ಗಾಣಮುಮನೊಂದಂ ತೋಂಬವೊಂದಂ ಪ್ರಸಿ
 ದ್ಧದೇವಕ್ಕೊಂಟೆಗಳಂ ನಮಸ್ಕರಿಸೆ ಬಿಟ್ಟು ರೇವಣೇಶಾಲಯ
 ಕೈ ದಯಾಂಭೋನಿಧಿ ನಾಗರಾಜನನಭಂ ಚಂದ್ರಾಕ್ಷರಮುಳ್ಳನ್ನೆಗ || ೩೫ ||

ಕ || ಕಲಿ ಕಲಿಜೋರನೆ ವಧು ರೆ
 ಬ್ಬಲವೇವಿ ಶಿವಸ್ವಯಂಭುವಂ ಸ್ಥಾಪಿಸೆ ಕೋ |
 ಮಳೆ ನಾಗರಹಾಳಂ ದ್ವಿಜ
 ಕುಳೋತ್ತಮ(೦) ಬ್ರಹ್ಮಪುಂಗೇ ಭೂಮಿಯನಿತ್ತರ್ || ೩೬ ||

ಸ್ವಸ್ತಿ ಸಮಾಧಿತಮಚಮಹಾಕವ್ಯ ಮಹಾವತ್ಸಲೇಶ್ವರ ಅಮರಾವತೀ
 ಪುರವರೇಶ್ವರ ಈಶ್ವರವಾಹಾರವಿಂಧಾನಂದವಾಹಾರಂ ಸತ್ಯಯುಧಿಷ್ಠಿರಂ ಕಬ
 ಕದ ಗೋವ ನಿಗಳಂಕಮಲ್ಲ ಮಾಕ್ಕೋಲ ಭೈರವ ವಳದೇವೀಲ ಬ್ರಹ್ಮಪ್ರಸಾದಂ
 ತ್ರೀಮುಖಾಮುಖೇಶ್ವರ ಎತೆಯೆಮರಸರು ತ್ರೀರೂಪಣೇಶ್ವರವೇವರ್ಗಂ
 ಬ್ರಾಹ್ಮಣಗ್ಗಂ ನಾಗರಹಾಳಂ ಸರ್ವಸಮಸ್ತಮಾಗಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ
 ಬಿಟ್ಟು || ಈ ಧರ್ಮವನಾವನೋಪ್ಯಂ ಪ್ರತಿಪಾದಿಸಿದನಾತಂ ವಾರಣಸಿಯೊಳು
 ಕುರುಕ್ಷೇತ್ರದೊಳು ಸಾನಿರ್ವ್ಯ ಬ್ರಾಹ್ಮಣಗ್ಗಂ ಸಾನಿರ ಕವಿಲೆಯಂ ಕೋಡುಂ
 ಕೊಳಗುಮಂ ಪಂಚರತ್ನಂಗಳಂ ಕಟ್ಟಿಸಿ ಕೂಟ್ಟಿ ಪುಷ್ಯಮನೆಯ್ದುಗಾ ||*

ಇದನಳಿದನನಿತುಂ ಬ್ರಾಹ್ಮಣರುಮನನಿತುಂ ಕವಲಿಯುಮನಾ ಪುಣ್ಯತೀರ್ಥ
ದೊಳಳಿದ ದೋಷಮನೆಯ್ದುಗು ||

ಶ್ಲೋ || ಬಹುಭಿವೃದ್ಧಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ
ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ[*] ತಸ್ಯ ತಸ್ಯ
ತದಾ ಭವಂ || ೨೭ ||

ನ ವಿಜಯ ವಿಜಯಿಶ್ಯಾಯೇ[*] ದೇವಸ್ವಂ ವಿಜಯುಷ್ಯತೇ
ವಿಜಯೇಕಾಕಿನಂ ಹಂತಿ ದೇವಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಂ || ೨೮ ||

24

Karadkhed, Deglur Taluk

First face

- ೧ ಓಂ ನಮಃಸ್ತುಂಗಶಿರಸ್ತುಂಜಿವಂಪ್ರಜಾಮರಚಾರಣೇ
ಶ್ರೀಲೋಕೇಶ್ವರಗಢಾ
೨. ರಂಭಮೂಲಶ್ರುಂಭಾಯ ರಂಭದೇ || ವ್ಯ || ಗರಿಕನ್ಯಾಲೋಕ
ನೇಶ್ವರೇಶ್ವರವಿಕನ
- ೩ ನಕಿತಾರುಣಂಬೀಷದಂಜುಂ ಭೀಕರರೂಪೋದ್ಧಾರಿತಾಂಧಾಸುರ
ಸುದಿತಲಾಟೇಕ್ಷ
೪. ಕಾಗ್ನಿಪುಷ್ಕಮುಷ್ಕರನಿಕ್ಷಿಪ್ತಾಂಗಜನ್ಮಾವಯವನನಾದಿನಂ
ರಕ್ಷಿಸುತಿಕ್ಷೇಪ ಕೂತ್ಪಾ
- ೫ ವರದಿಂ ಶ್ರೀಶೋಮನಾಥಂ ಸಕಲಭುವನಮಂ ಸರ್ವಲೋಕೈಕ
ನಾಥಂ || ಕ || ನಿಜಜರ

೬. ರಕೋಟರಾಂತಸ್ಥ ಜಗತ್ಪ್ರಯನೇನಿವ ಹರಿಯ ಬೋಕ್ಕುಳ
ಕನಕಾಂಬುಜದೊಳುದಯಿ
೭. ನಿದನನುಪಮನಜರನನಿಂದ್ಯಂ ಪಿರಣ್ಯಗಭ್ಯಂ ಬ್ರಹ್ಮಂ || ಎನೆ
ನೆಗಳ್ ಪದ್ಯಗಭ್ಯನ ತನೆಯಂ
೮. ಸ್ವಾಯಂಭುವೆಂಬ ಮನು ತನ್ನನುಸಂದನನಜವೇದವೇದಾಂಗ
ನಿರೂಪಣತುರಜೇತ
- ೯ ಸಂ ಮಾನವ್ಯಂ || ಆ ಮಾನವ್ಯ ಸುತನಖಿಲಾಮರನತಚರಣನಖರ
ದೀಧಿತಿ ಗಂಗಾಂಭೋ
- ೧೦ ಮಜ್ಜನಪರಿಕ್ರಿತಘನತಾಮಸಕಲಿಮೂಕಳಂಕನೇನಿವ ಹರೀತಂ ||
ಪರಿಗತಪಂಚ
- ೧೧ ಕಿಖಂ ಮುಕ್ತಿರಮಾಪ್ತಿದ್ವಿನ್ನಪಂಚವಿಖಂ [ಧಾರಭಟ್ಟಾರದ]
ಪಟು ಪಂಚಮುಖನಾ ಹರೀತ
- ೧೨ ಯತಿವತಿಗೆ ಪುಟ್ಟದಂ ಹಾರೀತಂ || ಅತತಯಕನೇನಿಸಿದ
ಹಾರೀತಿಯ ಸಂಧ್ಯಾಗೃಹ್ಯ
- ೧೩ ಸಮಯಾಚಳುಕೋಪಕದಿಂ ಸ್ಥಾತಿವಡೆಮದಯಿಸಿತ್ತು ವಿನೂತಂ
ಚಾಳುಕೈವಂಶ
- ೧೪ ಮೆಂಬುದು ಬೆಸರಿಂ || ಬೃ || ಬಳವದ್ವಿಕ್ರಾಂತದಿಂ ಸಾಧಿನಿ
ಮಹಿಮೆಯನೇಕಾತಪತ್ರಂ
- ೧೫ ಛರಿತ್ರಿತಳವೆಂಬಂತಾಳ್ವ ಚಾಳುಕೈರೊಳತುಳಬಳಂ ರಾಷ್ಟ್ರಕೂಟ
ಕ್ಷೀತಿಂದ್ರಾಪಳವಪ್ರಂ
- ೧೬ ರಾಷ್ಟ್ರಕೂಟಾನ್ವಯಘನವನಂ ರಾಷ್ಟ್ರಕೂಟಾವನೀಶಾಳ ಲರದ್ವಾ
ವಾಗ್ನಿ ದಿಗ್ವಿತ್ತೀತವಿ
- ೧೭ ಕದಯಕಂ ಪುಟ್ಟದಂ ತೈಲಭೂಪ || ಕ || ಜಯಲಕ್ಷ್ಮೀಪತಿ
ಸತ್ಕಾರ್ತಯನೇಂಬಂ ಪುಟ್ಟ ತ
- ೧೮ ನ್ನ ಬೆಸವೊಳೆ ಸತ್ಕಾರ್ತಯವಂಶವಾಗೆ ಸತ್ಕೀರ್ತಿಯನಾಳ್ವಂ
ಜಗದೊಳೇಂ ಕ್ರಿತಾತ್ಮನೊ
- ೧೯ ತೈಲಂ || ಆ ಸತ್ಕಾರ್ತಯನ ಮಗು ಭಾನುರನಿಜಕ್ಷೀರ್ತಿ
ಮುದ್ರಿತಾಣವಳಯಂ ಶಾನಿ
- ೨೦ ತವಿವೋಧಿವೃಷಕೂಟಾಶನನೇನೆ ನೆಗಳ್ವಂ ವಿಕ್ರಮಾದಿತ್ಯನಿವ ||
ಆತನನುಜಾತನ

೨೦. ಖೇದೋದ್ವೇಗತಳಪತಿವತ್ತೀಕೇತ್ತೀ ಜಾಳುಕ್ಕುಕುಳೋದ್ವೇಗತ
ನೈವರತ್ನಲೇಖರನಾತತಭು
೨೧. ಜಕೌಯ್ಯನಯ್ಯಾಣಯ್ಯಾಂ ಪೆನರಿಂ || ವೃ || ಆ ನರಪಾಲಸಿಂಹ
ನನುಜಂ ನೈವನಿಂಹ
೨೨. ನುದಗ್ರಕೇತ್ತೀಲಕ್ಷ್ಮೀನಿಳಯಂ ಜಳುಕ್ಕುಕುಳಭೂಷಣನಪ್ರತಿಮಾ
ಪ್ರತಾಪನಂಭೋ
೨೩. ನಿಧಿಮೇಖಣಾವ್ರಿತಧರಾಽದಿರಕ್ಷಣವಕ್ಷನುಗ್ರತೇಜೋನಿಧಿ ಸಾಹಸಾ
ಭರಣನಾತ್ತ
೨೪. ಜಯಂ ಜಯಸಿಂಹವಲ್ಲಭಂ || ಜಯಸಿಂಹಕ್ಷತಿ[ಪಂಗೆ]
ಪುಟ್ಟಿದನಿಣಾವಿಸ್ತಾರಿತೋದಾತ್ತ
೨೫. ಕೇತ್ತೀಯುತಂ ತೀಬ್ರನಿಜಪ್ರತಾಪದಹನದ್ವಾಳಾವಳೇದಗ್ಧ
ಮಜ್ಜಯವೀರಾರಿಪುರಂ ಸ
೨೬. ಮಸ್ತನಿಪಜೂಡಾರತ್ನರಾಣಜತಾಂಘ್ರಿಯುಗಂ ನಿರ್ಮುಳ
ಸೋಮನಂಕರಿಳಕಂ ತ್ರೈ
೨೭. ಲೋಕ್ಕವಲ್ಲಂ ನ್ರಿಪಂ || ಕ || ಸಾಹಸಧನನೇನೆ ನೆಗಲ್ಲಿದ್ದಾಹವ
ಮಲ್ಲಕ್ಷಿತೀಶನಗ್ರತನೋ
೨೮. ಜಂ ಬಾಹುಬಲವಿಜಿತಮೈರಿಸಮೂಹಂ ಭುವನೈಕಮಲ್ಲನೆನೆ
ವೆಸರ್ವ್ಯಡೆವಂ || ಭುವನೈ
೨೯. ಕವಲ್ಲನನುಜಂ ಭುವನತ್ತಿಯವತ್ತೀಕೇತ್ತೀ ಜಾಳುಕ್ಕು
ಕುಣಾಡ್ನವಹಿಮಮುರೀಚಿ ಕೇವ
೩೦. ಲನೆ ವಿಕ್ರಮಾದಿತ್ಯನವನಿಪಸಂಸ್ತುತ್ಯಂ || ವೃ || ನೆಲನಂ
ಪಾರ್ಥಿವರಂ ನಿಮಿ[ಚ್ಚಿ] ನಿಖ
೩೧. ಇದಾವಂತಿದಂತಂಗಳ[೪೦] ವಿಳಸನೈರ್ಮುಳಕೇತ್ತೀವಲ್ಲರಿಗಡಪ್ಪಂ
ಮಾದಿ ವಿಕ್ರಾಂಶದಿಂ ಪಲಮಂ
೩೨. ಪಾದ್ಧಂಘ್ರಪಕೋಪಕವಿಯಂ ತಗ್ಗೊತ್ತಿ ಜಾಳುಕ್ಕುರೂಳ್ಳಲಿ
ಬಲ್ಲಾಳನೆ ಸಂದ [ಪೆಂಪ]ನು
೩೩. ಪಮಂ ಜಾಳುಕ್ಕುಚಕ್ರೇಶನ || ಕ || ನಿಗ್ರ ನಹುಪ ನಳ ಭಗೀರಥ
ನಗರ ಪುರೂರವ ದೀ

೩೫. ಪ ಪೃಥು ರಘು ರಾಮಾದಿಗಳಾರುಮಿನ್ನೆವಿಲ್ಲೆನೆ ನೆಗರ್ತೆಯಂ
ವಿಕ್ರಮಾಕೃತೋವ್ಯನೇ ಪ
೩೬. ಡೆದಂ || ವ || ಅಂತೆನಿಸಿದ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ತ್ರೀ ಪೃಥಿವೀ
ವಲ್ಲಭ ಮಹಾರಾಜಾಧಿ
೩೭. ರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಲತೀತಕಂ
ಜಾಳುಕ್ಕಾ ಭರಣಂ
೩೮. ತ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲವೇವವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿ
ವ್ರಿದ್ಧಿ ಪ್ರವರ್ಧ್ಯ
೩೯. ಮಾನಮಾಜಂದ್ರಾಕೃತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲವೀಡಿನೊಳು
ಸುಖಸಂಕಥಾವಿನೋ
೪೦. ದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ವ್ರಿ || ನೆಲಸಿದ್ದಮೊಂದೆ ಬಿಜ್ಜೆಂ
ಬಡಗಜದೇಸೆಯಂ ಕೊ
೪೧. ಣ್ಣ ನೆಪ್ಪಿ ಪ್ಪುದೋರಂಡಲಮಕ್ಕುಂ ವಿಶ್ವದೊಂದುವ್ಯಳಿಸಿ ಬೆಸನೆ
ವಿಶ್ವಾಮರಶ್ರೇಣಿ ಮಾ
೪೨. ಟಂಡಲವಾದಂ ತೆಂಕಮುಯಿಮುಟ್ಟಿರಡು ದೆಸೆಯೊಳಂ ತೂಕಕಂ
ಬಂದದಿಂ ನಿಶ್ಚ[ಳ]
- ೪೩ ಯೋಗಂ ಯೋಗಿಬ್ರಿಂವಾರಕವಿನೊತಪದಾಂಭೋರಾಹಂ
ಕುಂಭಜನ್ಮಂ || ಕ || ಕೈಣಾಸವೆಂ
೪೪. ಬ ಬಗೆಯಿಂ ಕೈಣಾಸದೋಳಾ ಮುನೀಶ್ವರಂ ನೆಲಸಿ ತಪೋ
ವಿಳ ತದುವನೆ
೪೫. ಕೂಂದೋಳೋಗದತ್ತು ರಬರ . . || ಪ || ಪಾಪನವಿದೊಂದು
ಬಗೆಯದೆ ವನೇಚರ
೪೬. ಮುನಿಕುಮಾರಕ್ಕಳ ಕಯ್ಯಂ ಮುನಿಪತಿಯ ಹೇಮಧೇ
ನುವಂ ಕ್ರಿಶಭಾ
೪೭. ಜಬಳಕ್ಕೊಣ್ಣಯ್ಯರು || ವ್ಯ || ಮುನಿರಾಜಂ ತತ್ತ್ವಪಂಚಶ್ರವಣ
ಸಮುದಿತೋದ್ರೇ[ಕ]
೪೮. ನುಂದ್ರಾಮಹೋಮಾಗ್ನಿನಿಯುಕ್ತಾಚ್ಯಾಹುತಿಪ್ರಕ್ರಮದ
ಪ್ರರೂ ತನ್ನೆ

೪೯. ನೋಜಾತನಿಬದ್ಧ ಕ್ರೋಧ . . ವಿತರತಿಭಯದೆ ಮೂರ್ತಿಗೊಣ್ಣೆ
 ಪುನಿವಂ .
೫೦. ಯೋರ್ಪ್ಪ ಕಾಳಾಂತಕನೆನೆ ಜನತಾಕ್ಷೋಭವಿಪ್ಪಂತಿರಾತ . ||
 ದಾರುಣ
- ೫೧ ಕುದಿಕೋಟವಿನಂಕಟಭಾಳನುತ್ಯ ಕೋಪಾರುಣನೇತ್ರನುತ್ಯ ಟಕ
 ಭೀತ
೫೨. . ನುದ್ಧತೋ ಭೀಷಣನಿನಾದನಂದಗ್ರಬಂ
 ಭಯಂಕರಾಕಾರ
೫೩. ವರಿನೆ ಪುಟ್ಟವನೊಮ್ಮೆಯೆ ಹೋಮಕುಣ್ಡದೊಳು || ಕ ||
 ಬೆಸಸು ಬೆಸನೆಂದು ಮುನಿ
೫೪. ದಿಂ ಲುಬ್ಧಕರಂ [ಬೆಗ್ಗ] ಬೆಸಕೆಯ್ನೊ [ಜ]ಸದೆಸಯನಡರಲ್ಕಿ
 ತಂದೊಪ್ಪಿನಿದಂ [ತಡದಿರದ] ಹೋ
- ೫೫ ಮುಘೇನುಪನಾಗಳು || ಕಾರುಣ್ಯದಿಂದಮಿದನಾ ಭೋರಣಂ ಧೌರೇ
 ಯನದಹಿನೀತನ ಜನ
೫೬. ರುಂ ಭೋರನೆನೆ ಮುನಿಪನಾಳ್ವ ನವಾರಯರೋರಾಟವಾದಮಂ
 || ವ್ಯ || ಪಾವ
- ೫೭ ಕನಂಶವಾವನಜರಿತ್ರ[ರಿ]ನಲು ಮೊರೆವೆತ್ತು ಕಿಂತ್ರಿಲಕ್ಷ್ಮೀ
 ವರನಾದ ಭೋರನಿವಸಂತತಿ
- ೫೮ ಯೋಳ್ವಲರಂ ನಿಪಾಳರುವ್ವೀವರರಪ್ರತಕ್ಕ ಮಹಿಮುಪ್ಪ
 ರಿವಾಳನೆ ಮಯಿಮೇವೆ
- ೫೯ ತ್ತು ಧಾತ್ರೀವಳಯಪ್ರಸಿದ್ಧಮಿದು ತಾನೆನಿಸಿತ್ತು ಸಪ್ರಮಾಣಂ ||
 ಅ ವಂಶಮೋ ||
೬೦. || ಕ || ಅವನೀತಕತಿವಕವ್ಯಹಿವಂಶಸಂಭವರಗ್ರಸ್ತಗೋತ್ರ
 . ವರಕ್ಕಲಿಷೋರನು
೬೧. ಮುತ್ರವನುಂ ಕರ್ಕ್ಕರನುಮೆಂಬರಾದಚ್ಚುಪರು || ವ್ಯ ||
 ಗಗನಾಂಭೋ ನೆಯ್ನಿ . ನಿಮಿ
೬೨. ದ್ವಿದ್ವಾರ್ತಿಯನತ್ತೀರ್ತಿ [ನೆ]ಬ್ಬಗೆ ತಾನಿಂತಿವೆನಲು ಸುಧಾ
 ಧವಳತಪ್ಪಿತ್ತುಂಗಮಂ ವೆವವೈತ್ಯಗಣ್ಣು

- ೬೩ ತ್ಯಮನೇರ್ಥಿಯಿಂ ಕರಡಿ ಕಲ್ಲೊ ಕ್ಕಾರಿದಂ ರಾಢಿ ಕೈಮಿಗ್
 ಇನೇಮೇರ್ಪರಮಂ ಎರಂ ವ್ಯಾಳ್ಯನಂ ಪ್ರಿ
 ೬೪ ಕರ್ಕ್ಕಭೂಪಾಳಕ || ಕ || ಫೇವ್ರಿಪೇರ್ಪರಮಂ ಕಲಿಮೇರ
 ಪ್ರಿಪರರಮನಾತ್ಮನಿ
 ೬೫ ವೇವಾಗಾರದ ಕಲವಂ ಸಿ[ವಿಕ್ರ]ನಿದ

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೮೭.
೮೮. ... ಕಲಿಜೋರ ನೈಪಾಳ
೮೯. [ಪ್ರ]ತಿಗಣು ಮಾಡಿ
೯೦. ವಂ ಸಲಿಸಲು ಸಲಿಸಲ[ಬ್ಯಾ] . . .
೯೧. ಮಾಡಲ ಬ್ರಹ್ಮಂ ಕಣ .
೯೨. ಕೋಟಿ
೯೩. ಕರ[ಪ್ರ]ರಸ
೯೪. ೧ ವತ್ತಿಸುತಮಿರೆ || ಕ || . . . ದೂರ್ವ್ಯಾಸಂ ನಿರ್ಮೂಲನಯ
೯೫. ಲೋರಾಕ ಸಕಳವಿದ್ಯಾನಿಧಿ . . . ಇಯ . ನಿರ್ಮೂಲನಯಾತಿವಕ ||
೯೬. ತದ್ವರದೋಳಿತಂ ಜನಮಂ ಪಾಲಿ
೯೭. ಬೆಂಪುವಡೆವನೆ . . . ಲೋಲುಪತಿ
೯೮. ಯ . [ಕೀ]ತ್ತಿಯನಾ ನಿರಂಜನಾಹಾರ್ಯರ
೯೯. . . . || ಅನುಪಮಸೆನೆ ನೆಗಲ್ವ ನಿರಂಜನಮುನಿವನೆ ತನಯಂ
೧೦೦. . ಬಿಳವಿದ್ಯಾನಿಧಿ ಸಜ್ಜನತಿವಕ ನೆಂಬಿನಮೆನೆ
೧೦೧. . ದು ಮಹಿಮೆ ಲೋಕದೊಳ ಬೆತ್ತ ಲೋಕವಾ
೧೦೨. ಳೇವರ ಯೋಗೀಶ್ವರ ಕ ಪು
೧೦೩. ಣ್ಣನುರೋಧರಪೈಯ್ಯಂ ನೆಗ[ಲ್ವಂ ಪಂದ್ರ]ಶೇಖರಮುನಿವ ||
೧೦೪. ವಿಳಸತ್ಸಪ್ರಮಂ ನೆನಿಟ್ಟ ಕರಡಿ
೧೦೫. ಲೋಳಮಂಡಳ ವಿನೂತ ನಿಳಯಂ ತ್ರೀಚಂದ್ರ
೧೦೬. ಶೇಖರಂ ಬೆಸವ್ಯಡೆವಂ || ಪೃ || ರಂಜಿತ ನೋಮ
೧೦೭. ತೀರ್ಥದೇವಂ ತೀರ ಪುರಮಂ ವೇವಕ
೧೦೮. ಲಂಗವಂ ತರಮಂ ವಿ
೧೦೯. ಸ್ತುತ ರಮ್ಯ ಮಾಡಿಸ
೧೧೦. ಲೋಕೇಶ್ವರ ಮುನೀಂದ್ರೋದಾತ್ತ ಕೀ
೧೧೧. ಶ್ರೀಪುಷ ನೆನಿ. ಜಗತ್ಪಯ.
೧೧೨. ಕೈ ಕೂಡಾಕುಡೆಯೆ ಅಂದಾಪ್ಪೋಗವದ
೧೧೩. ರೀಶಾಸರಕ್ತಿಮುನಿಪಂಗವ ಯಕನೆನಿದೀಶಾನರಕ್ತಿ
೧೧೪. ಮುನಿವತಿಯ ಗತ[ಕೋಪ] ಪ್ರಕಾಶವಾಪಾ
೧೧೫. . . ವಿಶುಪ್ತ . . . ಬೋಧಕ . . || ಪೃ || ಅಕಳಂಕಕೈ

೧೧೬. . ಲಂಕಮಂ ಧಮಂ ಪ್ರಕಟಮಾ
 ೧೧೭. . ಡ[ದೆ] ವಿಪುಲ ಡಾ . . ತಶಂ(ಸಂ)ಬ್ಯಾತಕೌತು
 ೧೧೮. ಕಮಂ ನಿರ್ಮುಲ ನಿಷ್ಯಂದಿನಿಧೂತ
 ೧೧೯. ಪ್ರಸರ ಜ್ಞಾನೇಶಯೋಗೀಶನ . ಪಲ
 ೧೨೦. . ಪೋಗಲ ಶ್ರೇಣಿ .
 ೧೨೧. . . ಕುಲಂಗಳಂ ಪಲವುಮುದ್ದ ದೋಪುರಬ್ರಾತ
 ೧೨೨. ರಾಜಮ ಪಲವುಮ ಸತ್ರಂಗಳಂ ಮಾ
 ೧೨೩. [ಡಿ೨] ಮೊಳು ಕೀರ್ತಿ ಪತಾಕೆಯ ನಿಲಿಸಿದಜ್ಞಾನೇಶಯೋ
 ೧೨೪. ಗೀರ್ವರ ||

25

Mukhed, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತ[ಭುವನಾಪ್ರ]ಯ ಶ್ರೀ
 ೨ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ
 ೩ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ
 ೪. ಪ್ರಯುಕ್ತಕೃತಿಗಳಂ ಜಾಳುಕ್ಕಾ
 ೫ ಭರಗಂ ಶ್ರೀಮತ್ಪ್ರಭಾವನಮಲ್ಲ
 ೬ ದೇವವಿಜಯರಾಜ ಮುತ್ತರೋತ್ತ
 ೭ ರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಜಂ
 ೮. ದ್ರಾಕ್ಷಾಕೃತಾರಂಬರಂ ಸೂತ್ರಮಿರೆ
 ೯. ಶ್ರೀ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿಸೇಳು
 ೧೦. ಸುಕ[ಪ್ರ]ಸುಕಥಾವಿವೇಚದಿಂ ರಾಜ್ಯಂ
 ೧೧. ಗೆಯುತ್ಪದಿರೆ ಶ್ರೀವ ತ್ರಿಭು
 ೧೨. ವನಮಲ್ಲ¹

¹ The continuation is lost

26

Narangal, Deglur Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತವಂಪಮ
೨. ಹಾಕಬ್ಬ ಮಹಾಮುಣ್ಣಿಳೇ
೩. ಶ್ವರ ಆಮರಾವತೀಪುರವ
೪. ರೇಶ್ವರನೀಶ್ವರಪಾದಾರವಿನ್ದಾನ
೫. ನ್ನಮಧುಕರಂ ಸತ್ಯಯು
೬. ಧಿಷ್ಣಿರಂ ಕಟಕದ ಗೋಪಂ ಮ
೭. [ಪ್ರಿಘೇ]ಗೆ ಕಾದಂ ಮಾಕ್ಕೋಲ ಭೈ
೮. ರವಂ ನಿಗಲಂಕಮಲ್ಲ ಕೀರ್ತಿಗೆ ನಲ್ಲ
೯. . . ವೇವೀಲಬ್ಬದರಪ್ರಸಾದ ತೀ
೧೦. [ಮತ್ರಿಭು]ವನಮಲ್ಲದೇವಪಾದ¹

27

Yetala, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಖ
೨. ಮಲೆಯಮತಿ
೩. ಯರಸಿಯ ಕಂಭ

¹ The continuation is lost

೧೧೬. . ಕಂಕಮಂ ಧಮಂ ಪ್ರಕಟಮಾ
 ೧೧೭. . . ಡ[ದೆ] ವಿಪುಳ ಶಾ . . ತಶಂ(ಸಂ)ಪ್ರಾತಕೌತು
 ೧೧೮. ಕಮಂ ನಿರ್ಮುಳ ನಿಷ್ಯಂದಿನಿಧ್ಯೂತ
 ೧೧೯. ಪ್ರಸರ ಜ್ಞಾನೇಶಯೋಗೀಶನ . ಪಲ
 ೧೨೦. . ಪೋಗಳ ಶ್ರೇಣಿ .
 ೧೨೧. ಕುಲಂಗಳಂ ಪಲವುಮುದ್ಯದ್ಗೋಪುರಬ್ರಾತ
 ೧೨೨. ರಾಜಿಯ ಪಲವುಮ ಸತ್ರಂಗಳಂ ಮಾ
 ೧೨೩. [ಡಿ೨] . . ಮೊಳು ಕೀರ್ತಿಪತಾಕೆಯ ನಿಲಿಸಿದಜ್ಞಾನೇಶಯೋ
 ೧೨೪. ಗೀರ್ತರ ||

25

Mukhed, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತ[ಭುವನಾಶ್ರ]ಯ ತ್ರೀ
 ೨. ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ
 ೩. ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ
 ೪. ಶ್ರಯಕುಳತಿಳಕಂ ಪಾಳುಕ್ಕಾ
 ೫. ಭರಣಿ ತ್ರೀಮುಕ್ತಿಭಾವನಮಲ್ಲ
 ೬. ದೇವವಿಜಯರಾಜ ಮುಖ್ಯ ರೋತ್ತ
 ೭. ರಾಭಿಪೃಥ್ವಿ ಪ್ರದರ್ಶನಮಾನಮಾಚಂ
 ೮. ದ್ರಾಕ್ಷಾಶಾರಂಬರಂ ಸುಖತಮಿರೆ
 ೯. ತ್ರೀ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನೋಳು
 ೧೦. ಸುಕ[ಬ್ರ]ಹ್ಮಸಂಕಥಾನೋದದಿಂ ರಾಜ್ಯಂ
 ೧೧. ಗೆಯುತ್ತಮಿರೆ ತ್ರೀಮುಕ್ತಿಭಾ
 ೧೨. ವನಮಲ್ಲ¹

¹ The continuation is lost

26

Narangal, Deglur Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
೨. ಹಾಶಬ್ಧ ಮಹಾಮಣ್ಣಿಳೇ
೩. ಕ್ಷರ ಅಮರಾವತೀಪುರವ
೪. ರೇಶ್ವರನೀಶ್ವರಪಾದಾರವಿಂದಾನ
೫. ಸ್ತುತುಧುಕರಂ ಸತ್ಯಯು
೬. ಧಿಷ್ಣಿರಂ ಕಟಕದ ಗೋವಂ ಮ
೭. [ಪ್ರಿಷ್ಠೇ]ಗೆ ಕಾವಂ ಮಾಕ್ಯೋಲ ಭೈ
೮. ರವಂ ನಿಗಲಂಕಮಲ್ಲ ಕೀರ್ತಿಗೆ ನಲ್ಲ
೯. . . ದೇವೀಲಬ್ಧವರಪ್ರಸಾದ ತೀ
೧೦. [ಮತ್ತಿಭೈ]ವನಮಲ್ಲದೇವಪಾದ¹

27

Yetala, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಖ
೨. ಮಲೆಯನುತಿ
೩. ಯರಸಿಯ ಕಂಭ

¹ The continuation is lost

Someśvara III

28

Karadkhed, Deglur Taluk

- ೧ ಸಮಸ್ತಪ್ರಕೃತಿಸಹಿತಂ ತ್ರೀಮನ್ಮಹಾಮಣ್ಣ
 ೨ ಕೀರ್ತ್ವರ ಎಷಿ^೧ಯಮರಸರು ಚಾಳುಕ್ಯ ಭೂಲೋಕವರ್ಷದ
 ೩ ಣ ಸಂನತ್ಸರದ ಆಶ್ವಯುಜದಮಾವಾಸ್ಯೆ ಆದಿವಾರದಂದಿನ
 ೪ ಗ್ರಹಣದಲು ತ್ರಿಮಂಜ್ಞಾನೇಶ್ವರಪತ್ನಿ ತವೇವರ ಸನ್ನಿಧಾನದಲಿ
 ೫ ಯಂಭು ಸೋಮನಾಥಪೀಠಗೃಹ ಭಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ
 ೬ ಹಿಪ್ಪಳಗಾನೆ ೧ ಬೋರಿಗಾನೆ ೧ [||*]

29

Karadkhed, Deglur Taluk

- ೧ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಕ್ಷಭಂ ಮಹಾ
 ೨ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭದ್ರಾಶ್ರಯ ಸತ್ಯಾಶ್ರಯ

¹ This is engraved in continuation of No 11 above.

೨. ಕುಳತಿಳಕಂ ಜಾಳ. ಕ್ಯಾಭರಣಂ ತ್ರೀಮದ್ಗುಲೋಕಮಲ್ಲದೇವ
೪. ರ ವಿಜಯರಾಜ್ಯ ಮಂತ್ರ ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾ
೫. ಚಂದ್ರಾಕ್ಷರತಾರಂ ಸೂತ್ರಂ ರಾಜಧಾನಿ ಕಲ್ಯಾಣಪುರದ ಸೆಲವೀ
೬. ದಿನೋಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರ ತ
೭. ತ್ವಾದಪಮೋಪಜೀವಿಯುಪ್ಪ ತ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ

ಎಜಿಯ

೮. ಮರಸರು ಎರಡಿಚ್ಚಾಸಿರ ಬಾಡಮಾಳುತ್ತಮಿರ ||
೯. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ಪ್ರತಾ
೧೦. ಪಮಹೇಶ್ವರಂ ಮಚ್ಚರಿವರ ಗಂಡಂ ಮೈರಿಭೇರುಂಡಂ ರಿಪುರಾಯಾಭಟೆ
೧೧. ಯ ದಿಶಾಪಟ್ಟಂ ದ್ರೋಹಫರಪಟ್ಟಂ ದೇವಗುರುಚರಣಸರಸೀರು
೧೨. ಹಬ್ಬಿಂಗು ಸಾಹಸೇತುಂಗನಘಟತಟರಾದಪಂಡಳಿಕರ ಗಂಡಂ
೧೩. ಕಲಿಗೆ ಮಾತ್ತಂಡನಾಳಂ ಮುನ್ನಿಜಾವನೈಯ್ಯನ ನಿಂಗಂ

ತ್ರೀಮತ್ಯುಲೋ

೧೪. ಕಮಲ್ಲದೇವಮಾಪಾಫಕಂ ಪರಬಳಸಾಫಕಂ ನಾಮಾದಿಸಮಸ್ತ
೧೫. ಪ್ರರಸ್ತಿಸಹಿತಂ ತ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಆನೇನಾಹಣಂ ವೆ
೧೬. ಗ್ಗಣೆ ಹೆನ್ನಾಡಿಯರಸರು ತಮ್ಮೆಯ್ಯ ಬುಚರಸಂಗಂ ತಮ್ಮವೈ
೧೭. ಮಾಳಯಬ್ಬರಸಿಂಗಂ ಶ್ರೀಯುಕ್ಕಾಣೆ ಚಾಳುಕ್ಕ ಭೂಲೋಕವರ್ಷ
೧೮. ದೆ ಜನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ ಫಲ್ಗುಣ
೧೯. ಸ್ವತೀವಾರದ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿಂ ಕರಡಿಕ
೨೦. ಲ್ಲ ತ್ರೀಸ್ವಯಂಭು ಸೋಮೇಶ್ವರದೇವರ ಮಹಾಘಟಕಾಸ್ಥಾನ
೨೧. ದಾಚಾರ್ಯರಪ್ಪ ತ್ರೀಮದ್ವಾಣೇಶ್ವರವಡ್ಡಿ ತದೇವರ ಕಾಲಂ ಕ
೨೨. ಟ್ಟಿ ಅವರವಾಡಿ ೭೦೦೨ ಬಳಿಯ ಅಲೂರು ಗವುಡಗಾವೆ
೨೩. ಕಾವಳಿಗಾವೆ ದಯಸವಳಿಗೆ [ಗು]ಕ್ಕಾವೆ ಬೋರಿಗಾವೆ

ನೇಜಾಲಿಗೆ ಹಿ

೨೪. ಪುಳಗಾವೆ ಸಕ್ಕರಗೆ ೯೦೨ ಬಳಿಯ ಧಾಯಿಗಾವೆಯ ಬ
೨೫. ಟ್ಟಿಗೆವೆಜಿಯಂ ತ್ರೀ ಸೋಮನಾಥದೇವರ್ಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ
೨೬. ಮಾಡಿ ಬಿಟ್ಟ || ಈ ಫರ್ಮಂ ಬಟ್ಟಿಗೆವೆಜಿಯನಾಣ್ಣನೆ ಸಾಹಣಿ
೨೭. ದೆಗ್ಗಣೆ ಗಣರಾಸಂ ಕಾಲಕಾಲೇ ಪಾಲನೀಯೋ ಭವತಿ ಎಂಬ ರಾ
೨೮. ಮಹಾಕೃಮಂ ನೆನೆವೆಮ್ಮ ಫಮ್ಮೆಮೆಂದೆ ಪ್ರತಿಪಾಳು ಮಹಾ

೨೯. ರಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲಶ್ವಮೇಧಾದಿ ಮಹಾ
 ೩೦. ಯಜ್ಞಂಗಳಂ ಮಾಡಿದರಿಂದಂ ಲೋಪಿಸಿದನಾಶೀರ್ಥಂಗಳಲಂ ಸಾಸಿವ್ವಂ
 ೩೧. ವೈದವಾರಗರವ್ವ ಬ್ರಾಹ್ಮಣ^೧ ರುಮನನಿತುಂ ಕವಲೆಯುಮ
 ೩೨. ನಳಿದ ಮಹಾಪಾತಕರು || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಜಾಯೋ ಹರೇತ
 ೩೩. ವಸುಂಧರಾಂ ಪಪ್ಪಿವರ್ವನಹಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ||

30

Karadkhed, Deglur Taluk

೧. ^೨ ಹಿಮದಿಂ ಸೇತುವರಂ ನಿಮಿರ್ಚ್ಚ ನೆಲನೆಂ ನೀಕಂಟಕಂ ಮಾಡಿ
 ವಿಕ್ರಮದಿಂ ಬಟ್ಟಿ
 ೨. ಗರಾಯರಂ ಕವರ್ಧ್ವ ಕೊಣ್ಣಮ್ಮಮ್ಮ ಭೂದೇವಲೋಕಮನೋರಂಶೆ
 ನಹಸ್ತ್ರ
 ೩. ಜೋಡರ ಮಹಾಪಾನಂಗಳಂ ಕೊಟ್ಟು ಕೂಡೆ ಮಹೋತ್ಸಾಹ
 ದೊಳಕ್ಕೊಟ್ಟುಂ . .
 ೪. ದಿವಂ ಪೆಮ್ಮಾರ್ಡಿಚಕ್ರೇಶ್ವರ || ಕ || ಎನೆ ನೆಗಳ್ಗೆ ವಿಕ್ರಮಾದಿತ್ಯ
 ನೃಪಂಗೆ [ಜಳು]
 ೫. ಕೃಪಕ್ರವತ್ತೀನೆ ಹಿತನುಂ ಮನದನ್ನನುಂ ಅತಿಭಕ್ತನುಂ
 ಎನಿಸಿದನೆಳೆ ಪೊಗ[ಳೆ]
 ೬. ರುದ್ರದಂಡಾಧೀಶ || ವ್ಯ || ಅಮಿತ್ಯೈಶ್ವರ್ಯಮ ನಿನ್ನದೇಪೊಗಳ್ಳೆ
 ನಾತ್ಯಸ್ತಾ
 ೭. ಮಿ ಜಾಳುಕ್ಕ ವಿಕ್ರಮಚಕ್ರೇಶ್ವರನೆಯ್ಲಿ ಮೆಚ್ಚಿ ದಯಗೆಯ್ದಂ
 ರುದ್ರ[ದಣ್ಣಾ]

¹ The letter ಣ is written above the line.

² This is engraved in continuation of the previous inscription.

೮. ಧಿಪಂಗೆ ಮನಂಗೆಡ್ಡು ನೆಗತ್ತೆವೆತ್ತೆನೆದಿರಲು ಮಾಜೆಕ್ಕ
ಭಂಡಾರಮುಖ್ಯ
೯. ಮೆನೆಲು ಮಿಕ್ಕಧಿಕಾರಮಂ ಪಲವು . . . ಕಂ ಗುಣಂ
ಗೊಳ್ಳಿನೆ || ಕ || ತಮತ
೧೦. ಮಗೆ ಪೊಗಳ್ಳಿನಂ ವಿಕ್ರಮಸ್ತಪನೊಳು ಪಡೆವನೆನೆಯಿ
ಸೇನಾಧಿಪತ್ಯಮು
೧೧. ಮಂ ರುದ್ರಕಮೂಪಂ ಸಮಸ್ತ ತಂತ್ರಾಧಿಕಾರ ಸಂಪತ್ತಿಯುಮ ||
ಎನೆ ನೆಗಳ
೧೨. ರುದ್ರದೇವನ ಪನಿತೆ ಕವಾಚಾರಶೀಲ . . ದ್ರತಮೋಶ್ವನೆಗೆ
ಸಮನಿಲ್ಲ ವನಿ
೧೩. ತೆಯರೆನೆ ರೇಚಲದೇವಿ ಪೆಂಬುವೆತ್ತೆನೆದಿದ್ದಳು || ಪ್ರ ||
ಪಿರಿವೊಂದುತ್ಸಾಹವಾ[ಗು]
೧೪. ತ್ರಿರಲವರ್ಗ್ಗೆ ಮಹೀದೇವರೊಲ್ಲವ ನಾನಾ ಪರಮಾಶೀರ್ವ್ಯಾವದಿಂ
ಸಂದನರುದಿಯಿ
೧೫. ನಿವಮುಖ್ಯತ್ರಿವಿವ್ಯಾಧರಸ್ಸಾಕ್ಷರಕ್ಷೂಡಾಮಂಡನಂ
ವಿಕ್ರಮಗುಣನಿಲಯಂ
೧೬. ಶ್ರೀಧರಂ ವಿಪ್ರವಂಶಾಭರಣಂ ನಾರಾಯಣಂ ಬಾನ್ದವನಿಧಿ
ಪವತಾಸಂಸ್ತುತಂ ಪ
೧೭. ವ್ಯನಾಥ || ಕ || ನುಡಿಯೊಳ್ಳುನಿಯಂ ವಾನದೊಳೊ[ದಂಬಡಂ]
ಛಮ್ಮೊಮ್ಮೊಳ್ಳಂಕಮ
೧೮. ನೆತ್ತ . . ಮಿಮ ಮರ್ಲ್ಟಭಮೆನಿಸಿವ ನುಡಿ ಚರಿತಂ
ಛಮ್ಮೊಮ್ಮೊಳ್ಳುಗುಂ ಶ್ರೀಧರನೊಳ್ ||
೧೯. ಸ್ತುತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀವೃದ್ಧಿವಲ್ಲಭಂ
ಮಹಾರಾಜಾಧಿರಾಜಂ
೨೦. ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಕುಕಕಂ
ಚಾಕುಕ್ಕಾಭರ
೨೧. ಐಂ ಶ್ರೀಮತ್ಸರ್ವಜ್ಞಚಕ್ರವರ್ತಿ ಭೂಲೋಕಮಲ್ಲದೇವರ
ವಿಜಯರಾಜ್ಯಮೂತ್ತ
೨೨. ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನವಾಕುಂದ್ರಾಕ್ಯಂ ಸಲುತ್ತ
ಉತ್ತರದಿವರ

- ೨೩ ದಿಗ್ವಿಜಯದ ಸಂಗಮದ ಜಲಪುಂ ದೇವಸದುಪ್ಪಯಜದ
ಕುಪ್ಪ ದೋಳು
೨೪. ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ
ತತ್ಪಾದಪದ್ಮೋಜಜೀವಿ ಸ್ವಸ್ತಿ
೨೫. [ಸಮಸ್ತ] ಪ್ರಸನ್ನಿ ಸಹಿತಂ ತ್ರೀಮನ್ಯಹಾಪ್ರಧಾನಂ ಸಮಸ್ತ
ತಂತ್ರಾಧಿಪ್ತ್ಯಾಯುಕಂ
೨೬. ಧಿಪತಿ ವಿರಿಯರಸಿ ಪಟ್ಟಮಹಾದೇವಿಯರ ಮನೆವೆರ್ಗಡೆ
ದಂಡನಾಯಕಂ
೨೭. [ತ್ರಿಧ]ರಯ್ಯಂಗಳು ಅವರವಾಡಿ ೭೦೦ ಬೋಧನೆ ೭೦೦ಜ
ಸಾಮಂಪಿಕೆಯನಾ
೨೮. [ಳು]ತ್ತಮಿರೆ ಚಾಳುಕ್ಯ ಭೂಲೋಕವರ್ಷ ೭ನೆಯ
ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
೨೯. ಶ್ರಾವಣದಮವಾಸ್ಯೆ ಬುಧವಾರ ಸೂರ್ಯಗ್ರಹಣ
ನಿಮಿತ್ತ ಕರಡಿಕ
೩೦. ಳ್ಲ ತ್ರೀ ಪ್ಪಯಂಭು ನೋಮನಾಧದೇವರ ಅಂಗಭೂತ
ರಂಗಭೋಗ ವಿದ್ಯಾ
೩೧. ಪಾನೆ ಬುಡಕ್ಕುಟತ ಜಿಣ್ಣೋವ್ವಾರಕ್ಕಂ ಸಕ್ಕರಗೆ ಲಂಜ
ಬಳಿಯ ಥಾಯಿ
೩೨. ಗಾನೆಯ ಸಾಮಂತ್ಯೋಮಂ ಪಟ್ಟರು || ಮಂಗಳ ಮಹಾಶ್ರೀ ||

Yeragi, Deglur Taluk

- ೧ ಓಂ ಎಮ.ಶ್ಯಾವಿಪ್ಪ ತು ವಿಷ್ಣೋವ್ವಾರಾಹಂ ವೋಭಿತಾರ್ಥವಂ ದ
೨. ಕ್ರಿಣೋನ್ನತವಂಜ್ಞಾಘ್ರವಿಶ್ರಾಂತಭವನಂ ವಪುಃ ||

೩. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಪ್ರೀತ್ಯರ್ಥೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾ
 ೪. ಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಕಾರ್ಯಕುಳತೀಕಂ ಜಾಳು
 ೫. ಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ಪರ್ವಜ್ಞ ಚಕ್ರವರ್ತಿ ಭೂಲೋಕಮಲ್ಲ
ದೇವರ ವಿ
 ೬. ಜಯರಾಜಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವದ್ಧವಾನಮಾಚಂದ್ರಾ
 ೭. ಕೃತಾರು ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ನುಬಿನಂಕಥಾ
ವಿನೋದದಿಂ
 ೮ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿವೆ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಭೂಲೋಕವರ್ಷದ
[೯]ನೆ
 ೯ ಯೆನಾದ ಸುವತ್ಸರದ ಆಷಾಢದಮಾವಾಸ್ಯೆ
ಸೋಮವಾರ ಸೂ
 ೧೦ ಯ್ಯಗ್ರಹಣ ಪರ್ವವು ಶ್ರೀಮದಗ್ರಹಾರ
ಏರಿಗೆಯೆರೇಷ ಮ
 ೧೧. ಪಾಪನಂಗುಲಂ ಪ್ರಭುಗುಲಂ ಸ [ಲಿಯ] ಘಟಿಯುಂ ಬ್ರಹ್ಮಪುರಿಯು
 ೧೨ ಮಹಾಪನಂಗುಲಂ ಏರಿಗೆ ತಡಗೂರು ಸಿರಿಮಲಿಗೆ ಬವರಗಾನೆಯು
 ೧೩. ಮೂಲಿಗ ಪ್ರಭುಗುಲಂ ನವರಮುಂ ಒಕ್ಕಲಮಕ್ಕಳು ಹೆ[ಜ್ಜಿ] ನೆಟ್ಟಿಯ
 ೧೪. ರುಂ ಎಂಬು ಮಿಟ್ಟಿಗಗಾಗಿ ಸಮಸ್ತ ಪ್ರಜೆಗಳು
ಕೂಡಿಯೊಡಂಬಟ್ಟು ನವ
 ೧೫. ಶೇಷರವಲಿ ಶ್ರೀಮದ್ಗೋವಿಂದರಸರ ಪುತ್ರಂ [ಜೆ]ಡ್ಡಮಯ್ಯ
ನಾಯಕರು
 ೧೬. ಮಾಡಿಸಿದ ಶ್ರೀ ಕೇಶವಮಹರ ಪೂಜೆ ಪುನಸ್ಕಾರ ಧೂಪದೀಪ ನಿವೇದ್ಯ
 ೧೭. ಕೃಂ ಪೂಜಿಸುವ ಬ್ರಾಹ್ಮಣನ ಗ್ರಾಸಕ್ಕಂ ದೇಗುಲದ ಮೂಲ
ಕೂಟ ಸುಡ್ಡನೋ
 ೧೮. ಶೆಗಂ ಕೂಡಲಾಯಯ್ಯನ ತಮ್ಮ [ಅ]ಚರಸನಾಚಂದ್ರಾಕೃ
ಸ್ಥಾಯಿಯಾ
 ೧೯. ಗಿ ಉಪಾರ್ಜಿಸಿದ ವೃತ್ತಿ ತಳಾಪನ ಕೆಯ್ಯಂ ಬಡಗಲು
ಚೆಂಡೆಯಗಾವೆಯ
 ೨೦ ಬನ್ನಿಯು ಮೂಡಲು ಪಕ್ಕದ ತಡಿಯಲ್ಲಿ ಸರ್ವನಮಸ್ಕವಾಗಿ ಮ

೨೦. ಹಾಜನಂಗಳು ಕೊಟ್ಟ ಕರಿಯ ಕೆಯಿ ಘಳೆಯ ಮತ್ತರೊಂದುವರೆ
 ೨೧. ಹಳ್ಳದ ನೀಕ್ಕಾಳಿಂ ಕೆಳಗೆ ಸರ್ವನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ತೋಂಬ
 ಕಾಲ ಮತ್ತರೊಂ
 ೨೨. ದು ಪ್ರಭು ವಿಷ್ಣು ದೇವ ಆ ನೀಕ್ಕಾಳಿಂ ಬಡಗಲು
 ಸರ್ವನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ
 ೨೩. ಕರಿಯ ಕೆಯಿ ಘಳೆಯ ಮತ್ತರೊಂದು || ಬ್ರಹ್ಮಪುರಿಯ ಮಹಾ
 ೨೪. ಜನಂಗಳು ತಮ್ಮ ಬವರಗಾವೆಯಲ್ಲಿ ಮೂಲಿಗ ಪ್ರಭು¹

32

Yeragi, Deglur Taluk

First face

೧. ¹ಮುಢ್ಢಳಕ
 ೨. ಕಕಾಪ ಕೈಳಾಸನೀತನೀಕಾಂಗವೀರ ವೀರಾವತಾರ ತ್ರೀ
 ೩. ಮದ್ಯುಲೀಕಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ ಪರಬ್ರಹ್ಮದ
 ೪. ಕಂ ನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸೂತಂ ತ್ರೀಮುನ್ಮಹಾಮ
 ೫. ಣ್ಣಲೇಶ್ವರಂ ಎತಿಯಮರಸರು ತ್ರೀಮುಖಾಳುಕ್ಯ ಸರ್ವ
 ೬. ಣ್ಣಚಕ್ರವರ್ತಿ ಧೂಲೋಕವರ್ಷದ ಇನೆಯ ಕಾಳಯ
 ೭. ಕ್ತ ಸಂವತ್ಸರದ ಧಾತ್ರಪದ ಬಹುಳ ಏಕಾದಶಿ ಪ್ರಹಸ್ತ
 ೮. ಶಿವಾರದಂದು ತ್ರೀಮದಗ್ರಹಾರಂ ಏರಿಗೆಯ ನಕರೀಶ್ವರ
 ೯. ದಲ್ಲಿ ವೆಣ್ಣುಮಯ್ಯನಾಯಕರು ಮಾಡಿಸಿದ ತ್ರೀ ಕೇರವ
 ೧೦. ದೇವಗ್ಗಿ ಪೂಜೆ ಪುನಸ್ಕಾರ ಧೂಪ ದೀಪ ನಿಬೇದ್ಯಕ್ಕಂ ಪೂಜೆ

¹ The continuation is lost.

² The beginning is lost.

೧೧. ಸುವ ಬ್ರಾಹ್ಮಣನೆ ಗ್ರಾಸಕ್ಕಂ ವೇಗುಲದ ಮಾಟಕೂಟ ಸು
 ೧೨. ಇನ್ನೋತೆಗಂ ಉಕ್ಕುಳಗಾವೆಯಲ್ಲಿ ಬದಗ ಭೋಲದೊಲು ಹೊ
 ೧೩. ಲ ಮೇರೆಯ ಹೊಟ್ಟಕರಿಯ ಕೆಯಿ ಘಳೆಯ ಮ
 ೧೪. ತ್ತರು ನಾಲ್ಕುಮನು ಊರೊಳಗೆ ಒಂದು ಮನೆಯ ನಿವೇಶನ
 ೧೫. ಮುಮಂ ಸರ್ವನಮಸ್ತವಾಗಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ
 ೧೬. ಕೊಟ್ಟರು || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ

ಕಾಲೇ

೧೭. ಕಾಲೇ ಪಾಲನಿಯೊ ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾತ್ರ್ಥಿ
 ೧೮. ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಕಂದ್ರ[ಃ*] ||
 ೧೯. ಸ್ವಸ್ತಿ ತ್ರಿಮತು ಸುಂಕವೆಗ್ಗಡೆಗಳು ತ್ರಿಮಕ್ಕೇಶವದೇವಗ್ಗೇ
 ೨೦. ತಿಂಗಳು ತಿಂಗಳೆ ಚೃಪ್ಪನ್ನೆಯ ಸುಂಕದಲು ಕೊಟ್ಟ ದ್ರಮ್ಯಾಣೊಂ
 ೨೧. ಮ | ಹೆಪ್ಪುಂಕದಲು ಕೊಟ್ಟ ದ್ರಮ್ಯಾಣೊಂದು | ವೀಸದ ಸುಂಕದ
 ೨೨. ಲು ಕೊಟ್ಟ ದ್ರಮ್ಯಾಣೊಂದು | ಸೆಟ್ಟಗುತ್ತರ ಸಾರಿಗೆಯಲು ಕೊ
 ೨೩. ಟ್ಪ ಪದವೆರಡು || ಸೋವರಸನಿಟ್ಟ ಹೂಗಿದುಕೆಯ್ಯ ಮೇ
 ೨೪. ರೆಯಲು ೨೫೫ ಮದಿಯ ಮೇರೆಯ[ಲು] ೫ ಬವರಗಾವೆ ಮಡಿ
 ೨೫. ಯ ಮೇರೆಯಲು ೮೫ ವೆವಸವಳ ಸ್ತಳದಲೆರಡೆರಡು ಕಟ್ಟು
 ೨೬. ಹೂವನಿಕ್ಕಿ ಎಕಾದಶಿ ಸಂಕ್ರಾಂತಿ ವ್ಯತಿಪಾತ ಹುಡ್ಡ
 ೨೭. ಮೆ ಆಮಾಪಾಸ್ಕೆಯ್ಯ ಪಾಚೆಯಂ ಕಟ್ಟಿ ನಿಳುವ ಹ
 ೨೮. . . . ಸಲಹುವರೆ ಮಾಡಗಾಳರು ||

Second face

೧. 1. . . . ಸರ್ವನಮಸ್ತ .
 ೨. ಬೆಳವ ಕಳವೆ ಗದ್ದೆ ಕಾ. ಮ
 ೩. ಮನಿತು ವೃತ್ತಿಯುಮಂ ಸರ್ವನಮ
 ೪. ರಾಪೂರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟರು || ಈ ಧರ್ಮ .
 ೫. ಸ ಮಾರ್ಥ್ಯದೆಯಂ ಪ್ರತಿಪಾಳಸುವವರು

¹ This is obviously the continuation of the record. But some portion in between is lost.

- ೬ ಕುರುಕ್ಷೇತ್ರ ವಾರಣಾಸಿಯಲ್ಲಿ ನಾಸಿವೃಷ
 ೭ ಐರ್ಗ್ಗ ನಾಸಿರ ಕವಿಲಿಯ ಕೋಡು ಕೊಳ[ಗು*]ಮಂ
 ೮ ತ್ತಂಗಳಂ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯುಗು ||
 ೯ ನಳದವನನಿತುಂ ಬ್ರಾಹ್ಮಣರುಮನನಿತುಂ ಕವಿಲಿ
 ೧೦ ಯುಮನಾ ಪುಣ್ಯ ತೀರ್ಥ ಮೊಳಳಿದ ಮೋರಮನೆ
 ೧೧ ಯುಗು || ೪ || ಕೋಟಿ ಪಯಂಕವಿಲಿಯನಕ್ಕೋಟಿ
 ೧೨ ತಪೋಧನರ ವಂದವಿದರಂ ಪನ್ನಿ ಕೊಳೆಯನೆ ಕೋಟಿ ತೀ
 ೧೩ ತ್ಥದೆ ಕೆಂಟಿ ಮಹಾವಿನದೊಳಳಿದನಂತಿದನಳಿದ |
 ೧೪ ಸ್ವದತ್ತಃ(೦) ಪರದತ್ತಂ ಪಾ ಯೋ ಹರೇತಿ ಪಸುಂಧರಾಂ | ೪
 ೧೫ ಪ್ಪಿವೃಷಪ-ಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇ ಕ್ರಿ
 ೧೬ ವಿಃ || ಬಹುಭಿವೃಷಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ)ಸ್ವಗರಾ
 ೧೭ ದಿಭಿಃ | ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ
 ೧೮ ತದಾ ಭುಂ || ತೋಂಟದ ಕೆಯಿ ಮಡಿಯ ಮೇರ ಹೂ
 ೧೯ ಗಿಡುವ ದಾತಾರನಿಟ್ಟ ದೆವಸವಳ ಬಾಸಿಗ ದಂಡೆ ಹೂ
 ೨೦ ವಿಶಾದನಿಯ ದೆವಸ - ಂಟದ ಹೇವೆಲ್ಲವಂ ಪೂಜಿ
 ೨೧ ಯ ಕಟ್ಟ ಹೂಗಿಡುವ ಸಲಹಿದಾತ ಮಾಲಗಾಟ ||
 ೨೨ ಸಂಜೆಮರಡ ಮೂಡಣ ಹೂದೋಂಟಮಂ ದೇವ ಬ್ರಾಹ್ಮ
 ೨೩ ಣರಿಗದ್ಧ ಸಲಹುವ ಮಾಲಗಾಟಗದ್ಧ ಅತಂ ತ(೦)
 ೨೪ ನ್ನ ಭಾಗದ ಹೂವ ಕಟ್ಟ ವಿಶಾದನಿಯಲು ತ[೦]ದು
 ೨೫ ಕೂಡುವ ದೆವಸವಳಬೆರಡು ಕಟ್ಟು ಹೂವ
 ೨೬ ನಿಕ್ಕಿ ಅಲಂ ಗಿಡ ||

Hottul, Deglur Taluk

[ओं] नमः शिवाय

ते वः पातु पिनाकिनः कतिपये कुन्दस्य भालस्यली
जन्मानः किरणावलीन्वकिताकाशाः कृगानोः कणाः ।

एषामेकतमस्य तेजसि जगज्जाल जिगीषो रिपोः¹

सधानेपि पतगपातमानन्पुष्पायुधः सायुधः

॥ १ ॥

कैलामोस्ति नमस्तपस्वन्तपनियं सश्रयः श्रयमा

य देवा समुत्तमते मृगगिरिर्येनाल्पभारः कृतः ।

यस्मै स्वस्ति वदति मिद्धमुनय मिद्धेनिधान यतः

सीमा यस्य न विद्यते कृतधिया यत्र स्ववो वास्तवः

॥ २ ॥

शृंगैरालिंगिताकैः प्रवितनकटकाशतनानादिगतः

मोस्ति श्वेच्छानिवानम्विशदमृगदशा भीनकेतोदच भूमि ।

प्राप्तु रन्नाकस्तत्र पुनरिन्द्र मिलनद्रत्ननर्वस्वमारै

स्फारे यम्योपकठ लुठति जञ्जनिधिर्वजराभ्याजमेत्य

॥ ३ ॥

विभ्राणम्य तपोविभूतिमनमामास्ते ह्यगम्यास्यया

किर्यातस्य महामुने गमयता नेव्यम्य तशश्रमः

यास्मिन्यामिवनादवन्मुनिप्रदुम्बाध्यायपाठध्वनि

प्रोद्भानो बलिनालनस्करतिरन्काराय सन्नहति

॥ ४ ॥

¹ Dr. D. C. Sircar and G. Bhattacharya suggest the correction जिगीषू रिषु (Ep Ind Vol. XXXVI, p. 164 and ff.)

² These authors suggest शृङ्गा for वजरा

दूरोत्सारितकटकव्यतिकरामेकांगवीरः क्रमा
 द्गे . . . णलीलयैव सकलानाक्रम्य लोकत्रयी ।
 साम्राज्य विजया . . . भुवने ख्यातः कृशानोः सुतः
 शक्रस्यापि सहायता प्रकटयन्नुत्पाद्य देवद्विपः

॥ १० ॥

तथ्यं ततो भूदिह तस्य नाम
 वीरस्य लोके मुनिमानसिद्धिः ।
 तस्मात्तृतीयोभवदेव वशो
 वैरिप्रतापानलकालमेघः

॥ ११ ॥

बह्वैर्ज्वलमलचकार शतशः क्रूरासिधाराहति
 श्रीडादारितवैरिकुजरततिः श्रीधोरराजो नृपः ।
 यस्माद्यापि हिमाद्रिशकरगिरिक्षीराबुराशिच्छला
 दास्ते दिग्बलयंपु पुजितमिव श्वेतांशुगौर यशः

॥ १२ ॥

येनाच्छिद्य^१ समस्तपायिकुल प्राणाधिक तद्यशो
 जग्राहोभयचक्रवर्तिकटके श्रीमुंजतलेश्वरे ।
 यद्वा रक्षित पृष्ठासय
 न् गोपालः वटकस्थ नच्छामन

॥ १३ ॥

क्षोणीचक्राक्रमणनिपुणोद्दोहोद्दोह
 . . .^२ भग्नप्रतिभटनृपप्रेयसीकेलिहासः ।
 क्षीराभोधेरिव सुमनमामाश्रयः पारजातो
 जातस्तस्माद्यम इव पर(:)दमाभूतामुत्तमाश्रयः

॥ १४ ॥

^१ These scholars correct this to वरदाच्छिद्य.

^२ They read here लीला doubtfully

तम्माच्छ्रीकलिचोरभूपतिरभूदुच्चडकठीरव
 श्रीडापाटितशत्रुसिधुरघटः क्षमापालमूलकपः ।
 पीतानेकजलाशयैः प्रतिकल यत्सैन्यपाशूकरै
 त्रिःशेषा ककुभो मरुत्स्थलभुवा सन्नह्यचारीकृताः ॥ १५ ॥

मूर्त्तौ वीररसः समाश्रित इव क्षमापालदावानलः
 सजातः पृथुदीर्घबाहुपरिघट्टूढोर्गवेद्यस्ततः ।
 चक्रे शत्रुकवधताडवविधाव्हडमाचार्यक
 ज्यानादप्रकटीकृतोऽपटहध्वानेय (नैर्य) दीय धनुः ॥ १६ ॥

यत्स्त्रङ्गः समराणणे रिपुशिरःश्रेणीः समासादय
 न्नस्थिग्रथिविभेदकः खणदिति ध्वानेन नून द्विपा ।
 भूर्लोकं त्यजत प्रयात च दिव स्वर्लोकरामाजनैः
 मभोग भजत प्रयच्छत यशोव्याभापतेति श्रुतो ॥ १७ ॥

चक्षुर्मुग्धमरीचिवेदविकलः कायो मनो व्याकुल
 भ्रश्यति स्मृतयः स्खलति च गिरो नश्यति सर्वा दिशः ।
 यस्मिन्विक्रमभाजि राजनि मिलत्सन्नामभूमौ भृश
 क्व स्थैर्यं क्व भुजौ क्व वीर्यगरिमा क्वात्मा पुनः क्षमाभूता ॥ १८ ॥

गर्जज्जीमूतमूर्तिप्रवलरिपुबलाजौ हि भूपेन येन
 मायानिर्माणकर्मप्रतिकृतिविकृतानेकनेपथ्यभाजि ।
 वैरिप्राणप्रयागप्रवणनिपुणया खड्गयष्ट्या स्थितोपि^७
 प्रतप्रोतात्रतत्रीनिरयविरचितान्याशु रक्षासि येन ॥ १९ ॥

^७ They suggest the correction स्थिनेन for स्थितोपि.

स्निग्ध स्वकीय प्रियभाषण च
मनोभिरामे मणिकुडले च ।
येनैतदाशु द्विपदगनाना
मगोचर श्रोत्रयुगम्य चक्रे

॥ २० ॥

भग्ना भारतभावता विगलितो गमायणोपक्रम
जीर्णार् जीर्ण्यपुराणपद्धतिरितो नास्यायिकाना गति ।
प्रत्याश प्रतिमडल प्रतिपुर प्रत्यापम प्रत्यग
तस्य क्षत्रियपुगवस्य यशसा त्रैलोक्यमापूगति

॥ २१ ॥

अन्य समानगुणमस्य नृपस्य कचि
दद्रष्टु विवृष्टहृदयेव कुतूहलन ।
कीर्ति परा प्रथमकेतकरेणुशुभ्रा
लोकत्रय भ्रमति सनतमश्रमं व

॥ २२ ॥

यस्याभवद्व्याकरण प्रमाण
राज्ये प्रजारजनतत्परस्य ।
चारध्वनर्दारुणकारणस्य
अन्यत्र चित्रे यदि वा प्रचार

॥ २३ ॥

भूभिद्येत मुरालयोपि शतधा शीर्षेन दीर्ये च
प्रह्लाड मयुरप्रकिरणा शुष्ययुरभोधय ।
वा[क्म]नुर्न हि भिद्यते पु व्यस्ति च
अगाव्यस्य महोपते पुनर्गति मन्थापते विप्रम

॥ २४ ॥

तस्माच्छोकलिचोरभूपतिरभूदुच्चडकठीरव
 श्रीडापाटितशत्रुसिधुरघटः क्षमापालमूलकपः ।
 पीतानेकजलाशयैः प्रतिकल यत्सैन्यपाशूत्करै
 न्नि शेपा ककुभो मरुत्स्थलभुवा सन्नह्यचारोकृताः ॥ १५ ॥

मूर्त्ता वीररसः समाश्रित इव क्षमापालदावानलः
 सजात पृथुदीर्घबाहुपरिघव्यूढोर्गवेष्टततः ।
 चक्रे शत्रुकवधताडवविधावृद्धमाचार्यक
 ज्यानादप्रकटीकृतोग्रपटहध्वानेय (नैर्य) दीय धनुः ॥ १६ ॥

यत्खड्गं समरागणे रिपुशिर श्रेणीः समासादय
 क्षस्थिग्रथिविभेदक खणदिति ध्वानेन नून द्विपा ।
 भूलोकं त्यजत प्रयात च दिव स्वर्लोकागमाजनैः
 नभोग भजत प्रयच्छत यशोव्याभापतेति श्रुती ॥ १७ ॥

चक्षुर्मुग्धमरीचिवेपविकल कायो मनो व्याकुल
 भ्रश्यति स्मृतयः स्खलति च गिरो नश्यति सर्वा दिशः ।
 यस्मिन्विक्रमभाजि राजनि मिलत्सन्नामभूमौ भृश
 क्व स्थैर्यं क्व भुजौ क्व वीर्यगरिमा क्वात्मा पुनः क्षमाभूता ॥ १८ ॥

गर्जज्जीमूतमूर्तिप्रवलरिपुबलाजौ हि भूपेन येन
 मायानिर्माणकर्मप्रतिकृतिविकृतानेकनेपथ्यभाजि ।
 त्रैरिप्राणप्रयागप्रवणनिपुण्या खड्गयष्ट्या स्थितोपि^१
 प्रतप्रोतानतश्रीनिरयविरचिताः पाशू रक्षासि येन ॥ १९ ॥

^१ They suggest the correction स्थितेन for स्थितोपि.

स्निग्ध स्वकीय प्रियभाषण च
मनोभिरामे भणिकुडले च ।
येनैतदाशु द्विपदगनाना
मगोचर श्रोत्रयुगम्य चक्रे

॥ २० ॥

भग्ना भारतभावता विगलितो रामायणोपक्रमः
जीर्णार्ण जीर्णपुराणपद्धतिरितो नास्याधिकाना गतिः ।
प्रत्याश प्रतिमडल प्रतिपुर प्रत्यापग प्रत्यग
तस्य क्षत्रियपुगवस्य ययसा त्रैलोक्यमापूगित

॥ २१ ॥

अन्य समानगुणमस्य नृपस्य कचि
द्द्रष्टु विकृष्टहृदयेव कुतूहलेन ।
कीर्तिः परा प्रयमकेतकरेणुशुभ्रा
लोकत्रय भ्रमति सनतमश्रमैव

॥ २२ ॥

यस्याभवद्द्व्याकरण प्रमाण
राज्ये प्रजारजनतत्परस्य ।
चोरध्वनेदर्शुणकारणस्य
अन्यत्र चित्रे यदि वा प्रचारः

॥ २३ ॥

भूभिद्येत सुरालयोपि शतधा शीर्येत दीर्येत च
प्रह्लाड . मेयुरुप्रकिरणाः शुष्येयुरभोधयः ।
वा[क्से]नुर्न हि भिद्यते पु व्यन्ति च
अर्गाव्यस्य महीपतेः पुनरितः गत्यायते विभ्रमः

॥ २४ ॥

पूज्याना प . रोशः सुभटपरिपदार्थिना

. . . मस्य सूनुः परयुवतिजनस्या[त्तंवृद]^९स्य तातः ।

[स] योय हरचरणरजोराजिरज्यच्छरीरो

यो जातोत्साह[यु]क्तः प्रसभमरिवल चैकवीरः पिनष्टि ॥ २५ ॥

राज्य नि[जि]^९तकटक प्रतिभटैः शून्याश्चतस्रो दिशः

शातः सुस्थसुखी च नदति जनो निद्वंद्वमुर्वीतल ।

सर्वस्यापि परीप्सित तदभवद्राज्य प्रजारजित

भूभर्तुः कलिचोरजस्य^{१०} सकलक्षमापालचूडामणः ॥ २६ ॥

विशद्ग्रामशतोपतिः कथमय वीरो विधिप्रक्रमैः

शक्यो वर्णयितु प्रयत्नपठितैद्विश्य^{११}क्षरैर्मदृशैः ।

देवः पद्मगुहामहागृहपतिस्तत्स्तोत्र^{१२}सूत्रक्रिया

पूर्वाचार्यधुरिभिर्भति मगवान् यद्येप मृष्यामहे ॥ २७ ॥

वशे विशा विशदकीर्तिमता बभूव

श्रीसिद्धुगिर्भरपत्तेरिह तस्य मित्र ।

कामो मधोरिव यथा जलघेद्व चद्रः

वायोः शिखीव हि यथा शिखिना पयोदः ॥ २८ ॥

^९ They read वित्र and correct it to विप्र. But the correct reading seems to be वृदस्य आता

^९ They read नि[*]शित for निजित.

^{१०} They read कलिचोरकस्य.

^{११} They read द्विनाक्षरै.

^{१२} They read here तव्योत्र and correct it to स्तुत्योत्र.

निक्षिप्तमभोजभवेन लक्ष्म्याः
सर्वस्वमस्मिन्नति तर्कयामि ।
कुतोस्य वा राजपरपरेय
मास्ते निविष्टा सदनोपवठे

॥ २९ ॥

स्वर्लोकादपि ददशूकभवनादासप्तसिधूलम
द्वेलातीरतरग(गि)ताद्धि भवनादन्विष्य भूमडलात् ।
एकैक गुरुवारुमारचरित लोकप्रबोधास्पद
धात्रा पाशमिद विचित्रविभवेः(वैः) श्रीमिद्धुगिनिमित्त. ॥ ३० ॥

किं नागार्जुन एष कर्णनृपतिः किं वावतीर्णो भुवि
किं वा विक्रमभूपतिः शिविरय किं वाय वैरोचनिः ।
[इत्य] भ्रातिमय जनस्य जनयन् ज्ञायते तेषु कः
श्रीमत्तिद्धुगिरित्यगात्पुनरमो स्यादि जने माप्रत ॥ ३१ ॥

श्रीमिद्धुगेहि यगमा विजितो विभक्ति
कालुष्यमनरिदमिदुरतः मदं व ।
उयोस्नापटेन पृथुना स्वममो पिघाय
राशो पर प्रवर्गनि श्रपयेत् गुणः ॥ ३२ ॥

नेन मस्यापि न म्यापु कल्याणे गुणिना गृहे
पुगे चालुष्यचद्रस्य सोमेश्वरमहोपते ॥ ३३ ॥

निष्क द्रम्म च भूमीणो ग्रामे ग्रामे पुरे पुरे
ददौ तस्मै स दवाय चद्रराशिगुरोः पुरः

॥ ३४ ॥

यावत्पावकपततिविजयिनी देवश्च सिध्देश्वरो
यावत्सिध्दुगिनिमित्तो विजयते कल्पाः(न) सहस्र क्षितौ ।
तावद्ग्रामसहस्रकेपि विहितो द्रम्मः सनिष्कः सदा
श्रीरंभेयगहोभुजा मृगमदामोदेन कृत्वा शिला

॥ ३५ ॥

पृथ्वीतीर्थनुराग्रहारनगरग्रामैरशून्योदरा
यावन्नद्यत नदति कलमहर चक्र च भूमीभुजा ।
श्रीसिध्देश्वरदेवताय विषये श्री यर्गघात्रीपति
प्रयाश प्रतिमडल प्रतिपुर द्रम्म च निष्क ददौ

॥ ३६ ॥

राका कृत्ति कया युता विमर मासो यदा कार्त्तिकः
भानुर्मध्यदिन गतो गुरुमठे रेमेश्वरे तिष्ठता ।
श्रृङ्गा श्रेष्ठिनिवदिता शुभकथा भूनेन सध्रुष्वता
श्रीसिध्देश्वरपूजाय विहित भक्त्या शिलाशासन

॥ ३७ ॥

यत्तारायगवाणरावणमुखा जीर्णदधीचादयः
श्रूयते शिवशासनैकनिरता मान्याश्च धन्याश्च ते ।
तेषां त्व निगलकमल्ल चरमः काल कलौ सप्रति
श्रीचण्डेश्वरपादपङ्कजरजोघ्नीभिरापाशुलः

॥ ३८ ॥

किं वान्य स महशपादपतनप्रादभूतपीडाचयो
 रैभयो रिपुराजमस्तकमणिप्रक्षुण्णभूमीतल ।
 यत्पाणि मणिमुद्रिकानिभवशादासाद्य चित्तामणि
 दीर्घातिप्रशमककलिकठनाकोतूहल पुष्यति

॥ ३९ ॥

स्तुयान्येव शिरसि राक्षमपतेरिच्छदीति छिदीति मा
 प्रत्यक करवत्तिकाग्रसरणभ्रष्टानि शभो पुर ।
 स्तुत्य किं स हरप्रसादनपरो गौरीशरीरो हरि
 स्तुत्य श्रीनिगलकमलनृपतिस्ताभ्या तृतीय शिव

॥ ४० ॥

यद्यपाय धरा भुक्ता भपालैः सगरादिभि
 यस्य यस्य यदा भूमिह्वस्य तस्य तदा फल ।

॥ ४१ ॥

काव्यामृतैर्वाय कथामृतैर्वा अद्यापि जीवति मृता महीशा
 पूर्वप्रमादात्कविपुगवाना नृपस्य तस्मात्कविरव मित्र

॥ ४२ ॥

विप्रा पवणि पवणि क्षितितल कुर्वतु यूपाकुर
 भूपाला परिपालयतु सकल लोक स्वधमस्थिता ।
 शाव सतु सुख मुनदतु जनो मा भूत्खलप्रोदभव
 पूज्यता कवय सुकीर्त्तिणिनानादयप्रतिष्ठा भुवि

॥ ४३ ॥

लिखित लेखकलक्ष्मणेन । इति शुभम् ॥

Jagadēkamalla II

34

Karadkhed, Deglur Taluk

- ೧.¹ ಸ್ವಸ್ತಿ ತ್ರೀಮುಖ್ಯಾಳುಕೈವ್ರತಾವಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ
ವರ್ಷದ
೨. [೧೦]ನೆಯ [ವಿ]ಭವ ಸಂವತ್ಸರದ ವೈಶಾಖದ ಅಮಾವಾಸ್ಯೆ
ಮಂಗಳವಾರ ಸೂ
೩. ಯ್ಯಗ್ರಹಣ ನಿಮಿತ್ತದಿ ತ್ರಿಪುಷ್ಕಪ್ರಧಾನ ಮನೆಬೆರ್ಗಡೆ
ತಂತ್ರದಿವ್ಯಾ²

35

Yeragi, Deglur Taluk

೧. ³ಛಕರ | ಸತ್ಯಯುಧಿರ | ಕಬ[ಕ]
೨. ದ ಗೋದ | ನಿಗಂಕಮಲ್ಲ | ಮಾಕ್ಯೋಲಭಿ
೩. ರವ ವಳದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ ತ್ರೀಮು
೪. ಸ್ವಹಾಮಂಡಲೇಶ್ವರಂ ನಿಜಿಯಮರಸ
೫. ರು ಶುಕ್ಲಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ಅ
೬. ಸ್ವಮಿ ಶುಕ್ಲವಾರದಂದು ತ್ರೀಮತ್ಸರ್ವ

¹ This is engraved in continuation of No 15 above.

² The continuation is lost.

³ The beginning and the end are lost.

- ೭. ನಮಸ್ಕದಗ್ರಹಾರಂ ಏರಿಗೆಯ ತ್ರಿ ಮೂಲಸ್ಥಾನದೇವರ
ಷಾಜಿ ಪುನಸ್ಸಾ
- ೮. ರ ಧೂಪ ದೀಪ ನಿಬೇದ್ಯ[ಕಂ] ದೇಗುಲದ ಮಾ
- ೯. ಟಕೂಟ ಸುಣ್ಣ ನೋತೆಗಂ ಉಕ್ಕುಳಗಾವೆ
- ೧೦. ಯ ಬಡಗವೊಲದ ಹೊಲಬೇರೆಯ ಹೊ
- ೧೧. [ಟ್ರ]ಕರಿಯ ಕೆಯ ಫಳೆಯ ಮತ್ತರು ೪

OTHER CHĀLUKYA RECORDS¹

36

Yeragi, Deglur Taluk

- ೧ . ನಮಫಿಗತ
- ೨ ಪಂಚಮಹಾರಬ್ಧಿ ಮಹಾಮಂ
- ೩ ದಳೇಶ್ವರ ನಾರಾಯಣ
- ೪. ರ ಪ್ರತಿಪನ್ನ
- ೫. ಗಾಂಗೆಯ ಪರನಾ
- ೬. ರೀಸಹೋದರ
- ೭.
- ೮. ನಾಮಾಂಕಿತ
- ೯. ಅದರಾದಿತ್ಯದೇವನ

¹ These records can be ascribed to the Chālukya period on palaeographical and other grounds But they are fragmentary and do not contain reference to any ruling king Hence they are printed separately

೧೦. ತೀರದ ಬಳಿಯ ತೀರ್ಥದ
 ೧೧.
 ೧೨. ಪಾವ್ನಗೃಹಂ .
 ೧೩. ಭಾಗದ ಸಿದ್ಧ
 ೧೪. ಪೂ .
 ೧೫. ಶಿವಾಶನನೇ¹

37

Devapur, Deglur Taluk

- ೧.²
 ೨. ನೆಣ್ಣುಮಯ್ಯನಾ
 ೩. ಯಕರು ಮಾಡಿಸಿದ [ಕೇ]ಶ
 ೪. [ವ]ದೇವರ ನಿವೇದ್ಯಕ್ಕೆ ಸರ್ವನ
 ೫. ಮಸ್ತವಾಗಿ ಕೊಟ್ಟ ಯೆವಡು ಹು
 ೬.
 ೭. ನೆಯ ಕೊಟ್ಟರು

¹ The stone is broken off.

² The inscription is fragmentary

Mavuli, Mukhed Taluk

೧. ¹ಅಂಕದೊಳು ಮತ್ತ ಜ ಅದಕ್ಕೆ ವ
೨. ರಿಕ ನಿಬಂಧದಿಂ ತಿಲುವರುವ
೩. ಐ ಕರಿಯ ದ್ರವ್ಯ ಜ ಬಾವಿ
೪. ಯಿಂ ಮೂಡ ಒಂಬತ್ತು ಕಯಿ ಮ
೫. ನೆವ ಪ್ರತಿಪಾಳಸುವರ್
೬. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮನೇತುರ್ನೃ
೭. ಪಾಣಾಂ ಕಾಳೇ ಕಾಳೇ ಪಾಳನೀಯೋ
೮. ಭವದ್ವಿಃ ಸರ್ವಾನ್ಯೇತಾನ್ಯಾಗಿನ[ಬ್ರ]
೯. ತಿ(ತ್ತಿ)ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ
೧೦. ಯಾತತೇ ರಾಮಭದ್ರಃ || ಸ್ವದತ್ತಂ
೧೧. ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತು ವ
೧೨. ಸುಂಧರಾ ಪದ್ಮಿವರಿಕಸಹಸ್ರಾ
೧೩. ಜಿ ವಿಜ್ಞಾಯಾಂ ಪಾಯತೇ ಕ್ರಿ
೧೪. ವಿಃ | ಇ ಧರ್ಮದ . . ನೋ
೧೫. ವ್ಯನೇದವಂ ಪಾರಣ[ನಿ]
೧೬. ಯಲಿ ಕವಿಲೆವಂ ಬ್ರಾಹ್ಮ
೧೭. ಐನ ಕೊನ್ನ ಪಾಪಂ ಸಾ[ಗ್ನು]

¹ The writing on another side of the slab containing the earlier portion is not available.

A KALACHURI INSCRIPTION

39

Junni, Biloli Taluk

First face

೧. ಓಂ ನಮಃ ಶಿವಾಯ ನಮಸ್ತುಂಗಶಿರಶು
 ೨. ಬಿಜಂದ್ರಹಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನೇ
 ೩. ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಪಂಭವೇ ||
 ೪. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಓಂ ಪೃಥ್ವೀ
 ೫. ಪಲ್ಲಭ [ಮಹಾರಾಜಾಧಿರಾಜ] ಕಾಳಾಂಜರ
 ೬. ಪುರವರಾಧೀಶ್ವರ ಸುನರ್ಣಮೃತಭಟ್ಟಜ
 ೭. ಚಕ್ರವರ್ತಿ
 ೮.
 ೯. ಕಲಿಚೋರರಸ¹

Second face

೧. ಮತ್ತಂ ರಾಮೇಶ್ವರಭಟ್ಟರಿಗೆ ವ್ಯ[ತಿ |]
 ೨. ಮತ್ತಂ ನೀಲಕಂಠಭಟ್ಟೋಪಾಧ್ಯಾ
 ೩. ಯಗ್ನೇ ವ್ರಿತ್ತಿ | ಪಂಪ್ರಭ
 ೪. ಟ್ಟರಿಗೆ ವ್ರಿತ್ತಿ | ಮಲ್ಲಿವೇವಭ
 ೫. ಟ್ಟರಿಗೆ ವ್ರಿತ್ತಿ | ಕೇಶವಭಟ್ಟ
 ೬. ರಿಗೆ ವ್ರಿತ್ತಿ | ದೇಹಾರದ ಮಾ

¹ The continuation is effaced.

೬. ಯದೇವರಿಗೆ ಪ್ರತಿ | ಬೋಳ
 ೭. ಗಾವೆಯವರಿಗೆ ಪ್ರತಿ | ನಾ
 ೮. ರಣದೇವ ಬೋಗದೇವಗ್ನೇ [೨]
 ೧೦. ತಿ |¹
 ೧೧. ಪ್ರತಿ | ಹೆಗ್ಗಡೆ ಭೈರವ[ದೇ]
 ೧೨. ವರಿಗೆ ಪ್ರತಿ | ದೇಹಾರದ.
 ೧೩. ತಿಗೆ ವೃತ್ತಿ | . ತಿಪುರ . . .
 ೧೪. ರಿ ಗೆ ಪ್ರತಿ | ಸಾಸನವ
 ೧೫. ಬರದ ಸೇನಬೋಗ ದಯ
 ೧೬. ಇಂಗೆ ವೃತ್ತಿ | ಅನ್ನು ವೃತ್ತಿ ೧[೨]
 ೧೭. ಮತ್ತಂ ದೇವರಿಗೆ [ಕರಿ] . . .
 ೧೮. ದನಾದಲು [ಪೂ]ರಲು ಆಯ
 ೧೯. ಗದ್ಯಾಢಪೊಂದು | ಜುಂನವ
 ೨೦. ಕೆಗೆಯ ಕೃಷದಲು ಆಂಗದ
 ೨೧. ಪೊಂದು | ಒಬ್ಬವಟ್ಟದ . . . ೧೪
 ೨೨. ದೇವರ ನಂದಾದೀವಿಗೆ ಗಾ
 ೨೩. ಡ ೩ | ವಳಗಾವೆಯಲು ತೋಂ
 ೨೪. ಟ ೨ | ಜುಂನವಳಗೆಯ [ಕೆ]ಪ್ಪಿಯ
 ೨೫. ಮುಂದಣ ತೋಂಬ | ಜುಂನವಳಗೆಯ
 ೨೬. ಸ್ಥಳದಲು ಹೊಂಗೆಯಡಕೆ ೧೦
 ೨೭. ಎಲೆಯ ಹೇಪ್ಪಿಗೆ ಕ[ಟ್ಟು] ೧ | ಹೇ
 ೨೮. ಪಾನಲು ಮೂಲೆವತ್ತ ವನಾಂ ೧ [ಮೊ]
 ೨೯. ಟ್ಪಿಯಲು ಸೋಸ ೨ | ಭಂದಿಯ
 ೩೦. ಲು ಬಳ್ಳ ೧ | ಮತ್ತಂ ದೇವರ ಬ
 ೩೧. ದಗಲ ಗುರುಗಳ ನಿವೇಶ
 ೩೨. ನ ೧೦ | ಮತ್ತಂ ದೇವರ ಬಡಗ

¹ This portion of the line has been chipped off.

- ೨೩ (ಗ)¹ ಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ೨೪
 ೨೪. ಇಂತಿನಿತಕ್ಕಂ ತ್ರಿಲೋಚನದೇವ
 ೨೫. ರಾಜಾರ್ಯರು || ತ್ರೀ
 ೨೬. ಸಾವನಾನ್ಮೋಯಂ ಭರ್ಮಸೇತು
 ೨೭. ನಿಜಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀ
 ೨೮ ಯೋ ಮಹದ್ವಿಃ ಸರ್ವಾಸೇತಾನ್ಭಾವಿ
 ೨೯. ನಃ ಪಾತ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ
 ೪೦. ಭೂಯೋ ಯಾಚತೇ ರಾ[ಮ]ಚಂದ್ರಃ ||

Third face

೪೧. ಬಹುಭಿರ್ವಸುಧಾ ಭುಕ್ತಾ ದಿ
 ೪೨. ಇಲಪಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯ
 ೪೩. ಸ್ಯ ಯದಾ ಭೂಮಿಃ ತಸ್ಯ
 ೪೪. ತಸ್ಯ ತದಾ ಫಲಂ || ದಾನಂ ವಾ
 ೪೫. ಪಾಲನಂ ವೇತಿ ದಾನಾ
 ೪೬. ತ್ ಪ್ರೇಯೋನುಪಾಲ
 ೪೭. ನಂ ದಾನಾತ್ಪ್ರಗ್ಧಮವಾಪ್ನೋತಿ
 ೪೮. ಪಾಲನಾದಹ್ಮತಂ ಪದಂ ||
 ೪೯. ಗಾಮೇಕಾಂ ರತ್ನಿಕಾಮೇಕಾಂ ಭೂ
 ೫೦. ಮೇರಪ್ತೇಕಮಂಘ್ರಂ ಹರ[ನ್]
 ೫೧. ನರಕಮಾಪ್ನೋತಿ ಯಾವ
 ೫೨. ದಾಭೂತನಂಪ್ಲವಂ || ಸ್ವದ
 ೫೩. ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
 ೫೪. ತ ವಸುಂಧರಾಂ ಪಪ್ಲಿವ್ಯರ್ಷಸ
 ೫೫. ಹಸ್ತಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾ
 ೫೬. ಯತೇ ಕ್ರಿಮಿಃ || [ಈಂ]ತಿ ಮೃತಿ

¹ This is unnecessary

೨೭. [ಯ]ನು ಅವರಾ . ವಕಾ
 ೨೮. [ಲ]ದಲು ರಾಜ್ಯಂಗೆಯ್ದವರು
 ೨೯. [ಈ] ಧರ್ಮವಂ ಪ್ರತಿಪಾಳ
 ೩೦. [ನಲಾ]ಗದೆ ಯಂತೀ ಧರ್ಮಕ್ಕೆ
 ೩೧. ಯಡ್ ಬಂದವರು ವಾರಣಾ
 ೩೨. ಸಿ ಗುರುಕ್ಷೇತ್ರದಲು ಸಹ
 ೩೩. ಸ್ತ ಕವಿಲಿಯಂ ಸಹಸ್ರ ಬ್ರಾಹ್ಮ
 ೩೪. ಷರನಳದ ದೋಶಮನೆಯ್ದವ
 ೩೫. [ರು ||] ಬ್ರಾಹ್ಮಣವೃತ್ತಿ ಕಲ್ಪ . .
 ೩೬. ಫಲೆಯ ಮತ್ತರು ೧೨ ಅ
 ೩೭. ರೆವತ್ತರು [ವಾ]ಡಿ | ದೇವಾಂಯ
 ೩೮. [ವ]ನು ಮಾಡಿದ ರಂನೋಜನೆ ವಿ
 ೩೯. ತ್ತಿ ೨ ಮಾಯಿಘೋಜಂಗ ವಿತ್ತಿ [೨]
 ೪೦. ಕಾಸನವಂ ಬರೆದ ನೇನಬೋವ
 ೪೧. ದಯಣ || ಮಂಗಳ ಮಹಾ ತ್ರೀ
 ೪೨. ತ್ರೀ
 ೪೩. ೧ . . ತಿದನೆ [ತೋ]ಬಕೆ . ತ್ರೀ
 ೪೪. . ಳಯ ಮು . . . ವೆ . . .

¹ These two lines appear to have been engraved later

THE SEUNA EPIGRAPHS

40

[Bhullama V]

Ardhapur, Nanded Taluk

श्री¹ लीलावराहो जयतु दष्टाग्रे यस्य मेदिनी
भाति तत्कातिरक्षार्थं² विन्यस्ताजनचित्रवत्³ ॥ १ ॥

जयतु जगदधीश पार्वतीजीवितेश
प्रणतजनसुखेश सर्वभोगार्पणेश
तृ(त्रि)भुवनभुवनेशो योगसिधा⁴वधीश
सकलजनसुखेशो मल्लिनाथो महेश (श) ॥ २ ॥

विस्तारयन् लक्ष्मीवो(वं) सुवर्णवृषभध्वज ।
त(य)त्पताकानिलोद्धूतशत्रुतूललव⁵ भुवि ॥ ३ ॥

¹ Sri Pohnerkar and Sri Thosar have published a monograph on this inscription in Marathi under the title *Rattavamśīya Ballala yichya sulalekh*. In many places their reading of the text is faulty. Some of their readings are given below in the notes

² पक्षार्थं for रक्षार्थं

³ तु in the original. Use of तु for त् नु for न् and स for श is the general feature of this inscription. In order to avoid too many corrections, correct forms are used in the text given here

⁴ योगसिधा(दा)

⁵ निलहृत शत्रुतूललव

श्रीमद्भूध्रु(भृ)कुले^६ जातो रंष्ट्रवंशसमुद्भवः ।

देवपाल इति [रुमा]नो राजा राजशिशरोमणिः

॥ ४ ॥^७

तस्यात्मजोभवत्सो(च्छ्री)मान् विश्वमार्कमहीपतिः ।

प्रतापग्लपिताराति^८वनितानयनोत्पल[*]

॥ ५ ॥

तस्य पुत्रोभवत्स्री(च्छ्री)मान् बल्लाल[*] पृथिवीपति[*] ।

श्रीनामेशपदाभोजप्रासादधनगर्वित[*]

॥ ६ ॥

जगदौ(हौ)र्भाग्यनागाय शत्रुप(प)क्ष(:)क्षयाय च ।

मित्राभ्युदयरूपाय जातो बल्लालभूपति[*]

॥ ७ ॥

कवि(पि)ध्वजालब्धवर्प्रसादः

प्रत्यार्थिप्रु(पृ)ध्वोपतिभिविवादः ।

सग्रामरगे विजितेकवाहो(हु)^९

बल्लालभूपालजयप्रवादः

॥ ८ ॥

उत्पन्नो भुवनैकवीरविभवः श्रीविक्रमावकात्मजो

भक्ति^{१०}सा(श्वा)परचडिकावि(नि)जपदे कीर्तिज्जगद्व्यापिनी ।

शक्ति[*] क्षमापरिपालने निजभुजोत्साहाज्जितोर्व्वी स्थिरा

जाता [त*]त्पद^{१०}पकजप्रणयिनो बल्लालभूपस्य वं

॥ ९ ॥

^६ भूचक्रकुले

^७ This verse has been left unnumbered in the original

^८ स्वपिताराति

^९ वादो

^{१०} ज्योतात्पद

द्रुपद्वैरिवलिप्रदानसमये भूतीघसप्रीतये
 सप्र(ग्रा)मैष्वभयार्थिनो ह्यतिथयो जाता हि ते शनव ।
 वीरश्रीपरिरभणोचितभुजव्यापारलीला तव
 श्रीवल्लालनरेंद्र विस्मयकरी कया न जाता भुवि^{११} ॥ १० ॥

जयत्युदार कु(कु)नसद्विचार सत्वीत्तिहार समयप्रचार(र)
 शत्रुविचारो भुवनैकवीर(र) सग्रामधोरोज्जितसत्त्वसारः ॥ ११ ॥

वल्लालभूत कुलरत्नदीपा मर्त्रैकरूपो विजयस्वरूप ।
 लक्ष्म्यानु रूपो भुवि क्षिणुरूपो सा[क्षि]स्वरूप नु(कु)ननु(कु)त्यरूपः
 ॥ १२ ॥

अत पुरे जनपदे निजगेहमात्रे गजर्जति गर्वगरलातु(वृ)तमडलीका- ॥
 वल्लालभूपनिजदिम्बिजयप्रधाननिस्सागद्वक्त्रणरव^{१२}
 श्रवण न यावत् ॥ १३ ॥

ससारसारसरसीरुहगर्भजासी सौभाग्यरोहणगिरेरधिदेवता वा ।
 लावण्यसारमणिगुफितमालिका वा लोकप्रसिध(द्ध)नयनामृत
 बाहिनी वा ॥ १४ ॥

^{११} द्रुपद for द्रुपद, भूतीघ for भूतीघ, ह्यतिथयो for ह्यतिथयोः
 नाचिभुज for णोचिनभुज, कया is corrected to कया.

^{१२} निस्सागद्वक्त्रणरव

वदर्पभूजयकुजर्वैजयती सीभाग्यचूतवनराजवसतलक्ष्मी ।
 प्रद्युम्नदिग्गजयमगलमडनश्री[*] श्रीपुणचापविजयोज्जित
 चापवल्ली ॥ १५ ॥

धात्रा स्वकीयनिजकौशलदर्शनाय
 कदर्पदर्पविभवाय जगद्धिताय ।
 श्रीरत्नलक्षणगुणव्रजदर्शनाय
 न्यु(सु)ष्टा [इ]य जगति योमलदेविकाख्या ॥ १६ ॥

किं सीभाग्यगुणोदया गिरिसुता किं वा पयोधस्सुता
 किं वेदो कुलदवता किमयवा कदर्पशक्ति परा ।
 किं क्षत्रान्वयवीरकीर्तिरयवा त्रैलोक्यरत्नोन्नति()
 युक्तासी भुवि वीरपट्टमहिषी बल्लालभूप्रिया ॥ १७ ॥

श्रीवत्सवश विपुले जातो लोकविशपक
 वशावलीस्थितो भीम सू(सु)वृत्तो^{१९} रत्नवद्वभो ॥ १८ ॥

तस्य पुत्रोभवत्स्त्री(च्छ्री)मा(मा)न्त्री(न श्री)पतिर्भुवि विश्रुत ।
 शितिकठपदाभोजमधुपानमद्युवत ॥ १९ ॥

मल्लिकास्या सती तस्य वीरसूहृद्वकीसमा ।
 चतुरस्तनया(यान) लभ श्रोपतविक्रमोज्जितान् ॥ २० ॥

तेषां जे(ज्ये)ष्ठोभवत्स्त्री(च्छ्री)मान् श्रीमद्देवचमूपतिः ।

प्रौढमध्यासु मुग्धासु¹⁴ नायकीनयनोत्सवः ॥ २१ ॥

भाति तस्यानुजो मंत्री भीमो भास्करवद्भुविः) ।

गुणिनां वल्लभ[*] श्रीमान् निर्दोशाभिःमव(पो भीमवत्)

सदा¹⁵ ॥ २२ ॥

सत्यवादी क्षमायुक्तो धर्ममूर्तिः प्रियंवदः ।

लक्षणीको गुणजे(ज्ये)ष्ठ[*] श्रेष्ठो(ष्ठो) भीमचमूपतिः ॥ २३ ॥

कल्पवृक्ष इवाभाति भीमदेवः सदा भुवि ।

अयितार्थप्रदो नित्य विबुधानददायकः ॥ २४ ॥

यातोतरंगमत्रेषु उपदेष्टा हित प्रभोः¹⁶ ।

त[स्या]मात्यपद प्राप्तो भीमो भीमप्रसादतः ॥ २५ ॥

तस्यानुजोभवत्स्त्री(च्छ्री)मानरसय्य¹⁷चमूपति[*] ।

अहितापक्रिप्रादक्षो दाने त्यागे¹⁸चतुर्भुजः ॥ २६ ॥

¹⁴ प्रौढमध्यसु(पु) मुख्यासु.

¹⁵ निर्दोषा(शा)तिः रभवत्सदा.

¹⁶ यातो तुरंगमत्रेषु उपदेष्टाहि सप्रतोः

¹⁷ रसय्य. But it does not suit the metre. It is better to read श्रीमानरसय्य.

¹⁸ त्यागे.

धर्मराजसम कोप¹⁹ प्रसादे धनदोषम ।

मवित्रा तज्जमि मम सातावमृनदीधिति - ०

॥ २७ ॥

ब्रु(वृ)हस्पतिसमो मत्रे साहसे भाग्वोपम ।

गामोयै सागरसम स्थैजै(यै) महरिवापर

॥ २८ ॥

चकार मत्तिमान्वि(मान्वी)रो देवतायतने मति ।

सर्वकामप्रदो देवो मल्लिनाथो प्रतिष्टि(ष्ठि)त

॥ २९ ॥

उद्दड्डनाथाना मदखड्डनपडित ।

दोद्दड्डमडलेनेव चावुड[*] चतुरोभवत

॥ ३० ॥

ईश्वरोक्तो यथा [भि](भृ)गिस्तथय वसुधा प्रिया ।

तन्मादभूद्विशपासो [भि](भृ)गवन्लीति मज्ञया²¹

॥ ३१ ॥

आराध्ये विपुल पुर जनसुखानदप्रगल्भे शुभे

प्रासादाद्युपलक्षित च विषणिश्रणिप्रजुष्टे ध्रुव ।

का[ल] कल्पितसखभरिनिनद होमानलोद्भासित

सर्वस्यानविसपकोत्तरदिशि प्रासादसस्था कु(कृ)ता

॥ ३२ ॥

¹⁹ कोप is corrected to कोपि

²⁰ सा(श्रा)नाचामृतदाम्बुधि

²¹ निगि(मि)स्तथैवा for भिगिस्तथय, श्रीजयान for मज्ञया The surmise that Rasavya conquered Vingavalli is not correct This has been discussed above

प्रशस्ति वसुधा वीरो वारितारि^{२३}कुलोदयः ।

तेन राजन्वती जाता भूदेवंभूषिता च भूः

॥ ३३ ॥

शस्ता प्रशस्तिस्तस्यैव^{२३}॥*

स्वस्ति समस्तप्रशस्तिममवेतभेरीनिस्नाणमृदगकाहलशखादिसमधि
गतपचमहाशब्दालकारालत्रि(कु)तागप्यपुण्यसम्भवः ॥ १ ॥ सकलभुवन
साम्राज्योन्नतिलक्षणसहस्ररुद्रभोगभागयुक्ता (क्त) ॥ २ ॥ रंष्ट्रकुलकमल
मार्तण्ड[*] प्रचंडप्रतिभट्ट(ट)सुभट्ट^{२४}(ट) वद्वटिकादमडलीववेन्द्य
भुजग[*] ॥ ३ ॥ निजभुजबलोत्तुग[*] साहसिकरंग[*]^{२५} प्रतिभट्टमद
भग[*] चौपण्टिकलाप्रसग[*] वनकशिखरोत्तुग[*] कीर्तिजाताप्रसगः
चतुरयुवतिजनमनोनर्तनैकरंग[*] वदिजनरत्नातिप्रसग[*] ॥ ४ ॥
विप्रौघप्रदत्तह्यायजुस्मामायर्वणोक्ताशीवदिशतसहस्रध्रु(धृ)तोत्तमाग[*]
[य]जनप्रसग[*] ॥ ५ ॥ श्रीनागेश्वरदेवपदाभोजभ्रि(भृ)ग[*] भुजबलापा
(सा)दितवीरलक्ष्मीप्रसग[*] ॥ ६ ॥ श्रीबल्लालभूप[*] पुष्पचापरूप[*]
कामिनीजनमनोरजनैकरूप[*] रिपुबलत्रि(कु)तातरूप[*] ॥ ७ ॥
कवि(वि)ध्वजादेविनदामोरुहवल्लभ[*] भयलोभ^{२६}दुर्लभ[*] चतु
रुदधिमेखलेलावधूवल्लभ[*] ॥ ८ ॥ श्रीमदामर्हकपुरवरेश्वर[*]

२३ वीरोर्वारि

२४ This sentence has not been read by them.

२५ गतिभट्टसुभट्ट.

२६ साहस्रैकरंग

२७ भीति for लोभ

पट्टमहिषोपोंमकराणी . . धोश्चर[*]²⁷ मकलसाम्राज्यलक्ष्मीलक्षणा
 धोश्चर[*] सौभाग्येश्वर[*] परपुरा²⁸ धोशेश्वर[*] षोडशविधयाचक
 जनपोषणाधोश्चर[*] ॥ ९ ॥ प्रत्यर्थिमडलीकमडलीमडनप्रतिविवित
 नखमडल[*] उद्भूतारातिभूभृत्कुलपक्षच्छेदनाखडलप्रनमितरिपुमडल[*]
 अनेरुदडाधोशमडितोर्वीमडलभूपित्ता(ता) नेकभूषणमडन[*] पुडरीकच्छा
 याश्रयविडवितरिपुमडल[*] ॥ १० ॥ कर्नाटीकरोद[च्छच्चा]मरानिला(ल)
 नतिनलोरोदोष्णीपाचल[*] ॥ ११ ॥ आध्र²⁹ पुरधोिकरोदसव्यजनानिलाप
 हृतललाटस्थितप्रस्वेदसुखफलः काश्मीरीकुचकुभकुमुपकालत्रि(कु)तकुलव
 क्षम्यलः ॥ १२ ॥ त्रि(शृ)गारगुरुगुर्जरीकरोदसमोक्तिकनक्षत्रमाला
 ललृत्तोरस्थल.³⁰ महाराष्ट्रीमनोहरकरकमलागुलीविमृदितपादपत्तलवः
 ॥ १३ ॥ डिभभावप्रयमलीलाक्रीडाच्छलेन प[र].³¹ राजराज्यलक्ष्मीसभोग
 प्राप्ताभविभवोदयः ॥ उद्भू(द्भू)त्तारातिमड . . मनोभव³² स्मर्यस्मरहर
 पचानन. शरणागतमडलीकमडलीमनोरमविभवप्रदानपचाननः अध्र
 मडलोकमत्तेभमदभगपचानन' उद्भूवेरिहृत्कवाटपाटन³³ सुप सकीर्त्ति
 कमर . . दृहासपचानन' नानाविधविबुधततिरतुतिप्रा[प्त]पचानन'
 ॥ १४ ॥ अरिबिरुदसामतनारायण[*] मंलगिमडलीकराज्यप्रतिष्ठाचार्यो
 यादवराज्यस्यैर्वाचार्यो [सा³⁴] इव हलाय हरणा वासिवहलपेपणा

²⁷ मवोधीश्वर

²⁸ परपुरा for परपुरा

²⁹ +थ

³⁰ विस्तारस्थल for ललृत्तोरस्थल

³¹ [स्मर] for प[र]

³² उद्भू (द्भू) ताराति म+दो+ये मनोभुव The intended reading seems to be मडलीक

³³ ह्यकयादुत्पाटन

चार्यं सग्रामत्रस्तारातिभूभ्र[भृ]त्सघप्राणत्राणनाचार्य ॥ २५ ॥ पूर्व
दिगाश्रितक्षत्रकुलोपाज्जितोपायनग्रहणप्रीतमना दक्षिणादिगाश्रितप्रति
पक्षक्षत्रकुलशिक्षादक्षदक्षिणभुज पश्चिमदिगाश्रितभूपालभोगाहरणप्रगल्भ
उत्तरदिगाश्रितराज[भाजि]तपुरवगेन्चाटनसु[भट]प्रतापोदय सप्ता
श्वं[*] सप्तसप्तिरिव [वाटाध्र]^{३४} तमस्तोमविनाशनपटुप्रभातप्रतापोदय
प्रवारितकर कुक्षत्रसेवामपकर्ककलत्रपकप्रक्षालनाय सग्रामागतसुभटोघ
मजस^{३५} धाराजले[*] विमलीकृतोत्तमकर जयश्रीपादपद्मालत्तका
लकि(कृ)न इव भ्राजिष्णुनर^{३६} वारिवारितागतिसघोन्नतकर वीरलक्ष्मी
नत्तनैकरगसग्रामरगरजनव्याकीर्ण[व्या] का रातिवदनपद्मोत्करकर
शत्रुशरीरोत्थशस्त्रक्षतजारुणजलससित्तुरग खुरक्षुण्णाजि भ्राजितवाजिवा
रणनरोत्पलशतसहस्रालत्रि(कृ)न^{३७} कर उत्तमटम्फुग्वाचाटत्रव्यादप्रतो
पणप्रसाधितकर[र] शु[त्र] य कव[रा]क्षि। गोष्णरक्तास्वादमतत्त पिशा
चचयसगमवधुवपुरकर^{३८} जयवधूहृदयस्थिततरलारुणमणिच्छायाच्छलेन
मतोनुरागप्रदर्शनपरामालोक्य^{३९} प्रीतिकटवितोत्तरभोगि[त]कर वीर
वधूवदनाठजलक्ष्मीहरणप्रगल्भनिशाकर रिपुकातानयनोत्पलप्रभाहरण
प्रकटितदिनकर प्रतापानलप्रदग्धहृदस्थितप्रियनमप्राणत्राणनोद्युक्त

^{३४} What looks like वाटाध्र on stone seems to be a mistake for गाढाध्र Or it may be लाटाध्र

^{३५} सुभटोघमनश्च

^{३६} जयश्रीपादपद्मालकक्षालकृत इवभानि, ति, प्व(सु)तर

^{३७} शत्रुशरीरोध शस्त्र इतजारुणजल मसित्तुच(चतु)रग खुर कृष्णानि भाजित etc

^{३८} नृत्यकय वीलितकोप रक्तास्वाद मदपिशा(शा) चय(च्य) सग्न ग्रा) मथवधुधुरधर

^{३९} प्रदर्शनपरामालोक्य

मृगादि⁴⁰वधूनयनजलप्रवाहप्रशा(सा)धितकरः सपूण्यार्थप्रदानो(न)न⁴¹
 तकरः शिवमन्मसंप्रतिष्ठितनवलमपन्मपादितकरः सवलमपन्मरोजिन
 विक्रानप्रभानभास्वरौदयः इत्येवमादिगुणगणालाश्र(कु)नश्रीवल्लाली
 भूपालेन प्रदत्ता भू[.]⁴² ॥ छ ॥

शकादारभ्य साहस्रप्रयोदशशतौ(तो)त्तरे संवत्सरे विरोधकु(कु)
 न्माघे नागदिने गुरो सिते पथे चैत्रपेशा(अ)ग⁴³रगप्रभोगाय गृडम्पुटिन
 नविद्यानाय चत्वारिंशति(त्रि)वर्त्तनसंख्याका भूमेन्लिकाज्जुनदेवाय
 दक्षिणस्या दिशि उत्तरदिगु(गु)भागे श्रीसिधे(द्धे)श्वरदेवाय विंशति
 निवर्त्तनसंख्याका भू[.]⁴⁴ श्रीनिधे(द्धे)श्वरमल्लिकार्जुनदेवप्रतिवध(द्ध)मठ
 मनिधौ गधवाहदिशि तू(त्रि)कालपूजासविधानाय तत्तद्रु(द्रु)नुप्रभव
 प्रमवार्य मालाकारनिवर्त्तनमेक कमुनविक्रये प्रतिनिष्क नमुकमेक दाश्रु(तु)
 प्रतिगि(गु)होश्रु(तु)नु प्रतिपण्ये पूर्णमुत्पणिका श्रि(गु)होन्ध्या तत्त(त्त)द्वार
 कु(कु)ननिलयत्र(त्र)प्रत्तिपनप्रदीपाय तैलपणिका ग्राह्या सिधे(द्धे)श्वर
 प्रदीपाय मीश्वारे प्रतिनिष्कयत्र पणिका ग्राह्या मल्लिकार्जुनदेवोपहारद्वया
 नयने कल्पितवलीवर्द्धा दशमस्याका ॥ वारसग्रामे⁴⁵ महाराजश्रीवल्लाल
 देवपोम(म्भ)कराणिप्रदत्ता(त्ता) त्रिनि(वृत्ति)रेका सिधे(द्धे)श्वर⁴⁴मल्लि
 कार्जुनदेवयो[.] पोहरग्रामं त्रिति(वृत्ति)रका विंशति(विंशति⁴⁵)
 निवर्त्तनसंख्याका ॥ जुनवणीविषये निष्कस्य पादमेक ग्रामानुग्राम

⁴⁰ प्राणश्रावोद्युक्तमुग्धारि for प्राणश्रावोद्युक्तमुग्धारि

⁴¹ प्रशा(सा)धित

⁴² चौपत्व The letter अ is redundant

⁴³ वा(धा)रमग्राम for वारमग्राम Then interpretation thereof is not correct

⁴⁴ प्रदत्तानिवित्त कानिकश्वर

⁴⁵ This is obviously a repetition

[व]नगूरोपस्थितरुदलेयसमृद्धनटाकतटे कलमक्षेत्र⁴⁶ निवत्तनद्वय मल्लि
कार्जुनदेवाय पात्रपाउल⁴⁷ सविधानार्थं करकरोग्रामे चत्वारिंशनि (त्रि)
वर्त्तन [॥*]

दाता बल्लालभूपोसी कीर्त्तिमागरचद्रमाः ।

तत्करस्परिश(शं)जा लक्ष्मी[:*] वर्धत रिधि (वृद्धि)

भक्तग ॥ छ ॥ ॥ २४* ॥

स्वस्ति यमनियमस्वाध्यायध्यानधारणामो(मो)नानुष्ठानजपममाधि
शीलगुणसंप(प)न[:*] सकलागमकलाकलापे कुशल[:*] कालामुख
दीक्षाप्रतिष्ठा(ष्ठा)चार्य[:*] श्रोतृ(त्रि)पुरातकदेवपादारविदवदनरत[:*]
सप्ताधिकसप्त[त]तिमठानामधिपो⁴⁸ व्रती [॥*]

कालामुखमखचार्य⁴⁹ कालेश्वर इति स्मृतः ।

तन्मन्त्रदीक्षाप्रभवो निविष्ट⁵⁰[:*] तृ(त्रि)पुरातकं ॥ २५* ॥

वदः कल्याणशक्तीति विख्यातो भुवनत्रये

तम्मादी(दी)क्षाविधानेन जात(तो) पचमुखोन्मुखः

पचब्रह्मा(ह्म)जपाभ्यास(तु)द्ब्रह्मराशिरभूततः ॥ २६* ॥

⁴⁶ निवटे, read after क्षेत्र is not found in the original.

⁴⁷ पाउल The expression प्रनसाउळ frequently occurs in Kannada inscriptions

⁴⁸ सपूज्यने महानामधिपो

⁴⁹ The intended reading seems to be मठाचार्य..

⁵⁰ निधिः..

तस्मै श्रीसिधे(द्धे)श्वरमल्लिकाज्जुनदेवमठाचार्यं त्व ब्रह्मराशिदेवाय
[दत्त ॥]⁵¹ त[त्पु[त्रो भोगराशि[*] ॥ छ ॥

सामान्योय धर्मसतुनुपाणा काले काले पालनीयो भवद्भिः ।
सर्व(र्वा)नन्यान् भाविन[*] पथिवेद्रान्भूयो भु(भू)यो
याचते रामचद्र' ॥ ३७* ॥

मद्वशजा वा परपार्थिववशजा वा
पापादपेतमनसो भुवि भूमिपाला ।
ये पाल(.)यति मम धर्ममिम समस्त
तैभ्यो मया विरचितोजलिरेष मूर्ध्ना⁵² ॥ ३८* ॥

आसीदिय पुरा राज[न*] दिलीपनहू(ह)पस्य च ।
ययातेरवरोपस्य माधातुर्भरतस्य⁵³ च ॥ ३९* ॥

अन्येषा च सहस्राणा ता(तान्) न सख्यातुमुत्सहे
तैभ्यस्स्वयापि संप्राप्ता [श्रु]तश्चान्यो भविष्यति⁵⁴ ॥ ४०* ॥

तस्मादेना महाराज राजा[नो] मदमोहिता⁵⁵ ।
न प्रयच्छति विप्रेभ्यो दत्तामन्ये हरति च ॥ ४१* ॥

⁵¹ This expression appears to have been omitted through mistake in the original

⁵² रेपमुध्ना

⁵³ भर्तारिस्यच

⁵⁴ The meaning of this line is not quite clear,

⁵⁵ मोक्षमाहिता

पूर्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।

मही महीमता श्रेष्ठ दानाच्छ्रेयोनुपालन ॥ ४२* ॥

स्वदत्त परदत्त वा यो हरेत् वसुधरां ।

पष्टिर्वशं(र्ष)सहस्राणि विष्ठाया जायते क्रिमिः ॥ ५३* ॥

पष्टिर्वशं(र्ष)सहस्राणि स(स्व)र्गं तिष्ठति भूमिदः ।

आच्छेत्ता चानुमता च ता(ता)भ्येव नरके वसेत् ॥ ४४* ॥

विदितसकलतत्त्वो(त्त्वो) गौडयोगीन्द्रवद्यः

क्रु(कृ)नससमयचतु(र्ष्वे)कदीक्षकतीर्णतु^{५६} ।

व्यपगतभवभाव(वो)^{५७} भा(भा)ति लोके प्रसिधा (द्वः)

जनजनितजनाना त्राणने हेतुभूत(तः) ॥ ४५* ॥

सस्यासप्तक्रु(कृ)तक्रु(कृ)ता . स्ववी[य]गछ(च्छ)ला मपा

नित्य तर्कवितर्कितोद्यतमति स्वतत्रप्रभुः ।

तत्पुत्र[*] श्रुतितर्कतत्रकुशलः काव्यादिनाट्यवधेः^{५८}

वेत्ता गौडमुनीन्द्रमत्रनिचय चूडामणि[भि]स्करः ॥ ४६ ॥

पुत्रः चूडामणेरार्य[*] सूरिः सर्वजनप्रियः ।

श्रीमदीश्वरदेवेन क्रु(कृ)तीय निर्मिता शुभा ॥ ४७ ॥

^{५६} This line is faulty. The last word should possibly be तीर्णु.

^{५७} नुव्यापयति भवभाव.

^{५८} नाट्यावधि.

सुसिध(द्ध)मंत्रागमतत्त्ववेदी

तंत्रैकसिध्दो बुधमायिदेवः ।

अत्मोद्भव(ः)स्तस्य सुधाकरोपम[*]

श्रीदेवतन्त्रा लिखिता सुद्रु(वृ)त्ता

॥ ४८* ॥

मंगलमा(म)हाथी ॥ लिपिकंडाता मलेयः ॥

Singhapa II

41

Ardhapur, Nanded Taluk

१. खस्ति श्री स(श)के ११५८ दुर्मुपि(खि) संव
२. त्सरे जेष्ट(ज्येष्ठ) सु १ रवौ अद्येह श्रीदेव
३. गिरिअधिष्ठान श्रीमतु प्रौढप्रतापच
४. कर्वाति श्रीसिधणदेऊनी . . . तत्पाद
५. पद्मोपजीवि श्री सन्वाधिकारि कदे . . . प्र
६. भु [प]कण सन्वाधिकारि लंप(ख)[ण]पडीत .
७. यु नीरोपित सचद सिमइ अ . . .
८. अरधापुरमहस्थ(हास्या)ने श्री इद्वेश्वर अप
९. नि द्र १[०] . सयदेव अक्षिणि म(मा)सप्रती द्र २
१०. केद(दा)रदेव द्र २ भीमेस्व(श्व)रदेव द्र १ भरतेस्व(श्व)र
११. द्र [२] वीसेस्वर^२देव द्र १ नगेश(नागेश्व)रदेव द्र १

^२ Read विश्वेश्वर.

१२. सकलेत(श्व)रदेव द्र १ रजेसर^२देव द्र २
 १३. कद[ल]य सोमनाथदेव द्र २ नगमि(सि)घ
 १४. देव द्र १ सु(सु)भनारायण द्र २ नगर . . य
 १५. . . मुजवीनयाक^३ द्र १ चडिकादेवी
 १६. द्र १ [दोदग]दच वी(वि)नायक द्र[१] ॥ कलमेत्व(श्व)
 १७. रदेव द्र ॥ कसरकलीक^४देवी द्र ॥ [म]दीर
 १८. एयामलमिघनथ^५देव द्र ॥ गव द्र
 १९. [२३] मसप्रती^६ धुरदिर(?)दीवसी
 २०. . . . मस पढप्रताप[देव]^७
 २१. तेयच धुमु(धर्म) लोकतो चडलु(?)
 २२. मगलमहा श्री वाडी . . . स^८

^२ Read राजश्वर.

^३ Read शुभविनायक.

^४ Read बालिका

^५ Read सिद्धनाथ

^६ Read मसप्रति

^७ The intended reading seems to be श्रीप्रतापदेव.

^८ The last three lines that follow are indistinct

Rāmachandra

42

Unkēśvar, Kinwat Taluk

- १.^१ ओ नमो गणाधी^२पतये नमः स्वस्ती [स्त्री] सके ॥
 १२०१ वीरुमसंवत्सरे^३ अद्येह । [श्रीमतु] प्रोढ
 २. प्रतापचक्रवर्त्ति । श्रीरामचंद्रदेव । विजयो(यी)^४ तत्पद
 (तत्पाद)पदुमो(सो)पजि(जी)वि । हाधिसाहा(ह)
 णी भावकदे (॥)
 ३. व । प्रधान हेमाडिपडित^५ ॥ तनिरोपी(पि)त । नाएकु ।
 क[स्तु] सोमदयो(वो) पडित । तस्मि[न्*] काले^६वर्तमाने ॥

^१ Prof. S. G. Tulpule has published this inscription in his *Prāchīn Marāṭhī Korīo Lākh* (Poona University, 1963), pp. 198 ff. Some of his readings are given in the foot notes below.

^२ गणधि

^३ Here and further on, *visarga* is used for punctuation instead of *danda*. To avoid confusion in reading *danda* is used here in the text.

^४ विजयो

^५ Here there are two *dandas* after the *visarga*.

^६ तस्मिन्ना

४. त्रेतायुगी रामु । वनवासप्रसंगी । सरभगाचे आ
 (आ)स्रमा आले । सरभगाप्रीत्यर्थ । हे उद्र[ग^७] उ
 ५ दक उष्ण^८ केलें । तदाकालीणि देवरचीत तिर्य हें । हरीहरा
 प्रसादे । मातापुरनिवासी । कण्वसा
 ६. पा(खा) । कौ(कौ)डण्यगोत्र । सगुणनाएक(।)सुते मे[घ]देव ।
 सकलप्रासादारभु केल । तो रामप्रसादे सपुर्ण
 ७. जाला । तेयाचा नमस्कार । हरीहरा तेतीसा दे[वा]ल्ये
 देवतागके^९ । सकला तिथी । नावाका . म्हण ।
 ८ नमस्कार । त्रिका[ल] । वाचीता विजयाहो ॥
 ग्रामु^{१०} ॥ १ ॥ मध्यमुलवीती^{११} [राज]वटि ॥ २ ॥ त
 ९ था ग्रामा[चा^{१२}] देवा . नयास्थल ॥ १ ॥ वडिलि
 [विद्याधिजा] निवेशास्थल ॥ १ ॥ [पा]कुलिवाची । तथाप
 १०. स्थल । ॥ १ ॥ नाव महुसेत । तेयाची ब्राह्मणा । प .^{१३}राज
 मार्गेचि । तथा [तेय]च भगले . . करावया स्थले ।
 ११. नाव कामतु ॥ १ ॥ लहेंथिचावाटा ॥ १ ॥ अधीकमाहत
 गेतआ कारणासी^{१४} एव दोणि सवत्सर पार्जित मोडलें^{१५} ।

^७ उदभि

^८ उल्ल

^९ गणा

^{१०} तथिलचि ग्रामु

^{११} मुग्नीति

^{१२} ग्रामाध्ये

^{१३} प्रत्ये

^{१४} अधीक—मामे(?) भगलजा की रामासी (?)

^{१५} पर्यंत सा(मो?)इल

- १२ तेची कराव । मग सेष उरे ते कोठिजाचणेया । तथा ग्रामि
उन्हप(क)देवा । रामा । मले ॥ १ ॥ दपीणे १ । पुर्वे । १ ।
१३. बोधीये । दोहि देवा मला ॥ १ ॥ सागविये दोहि देवा । मला १ ।
लिंगा दोहि देवा मला ॥ १ ॥ कुर्वलीये मला । १ ॥ तथा स्थ
- १४ ल । १ नावबोपी लिंगा स्थल । १ नाव पिपलसेडा ।
करदि स्थल । १ ॥ कामतु बोधीये स्थल । १ ॥ च^{१६}
१५. सेता सागवीया स्थल । १ ॥ नीवसेत । [पि]टवदे^{१७} स्थल । १ ।
तलेपल । चिचवलीस्थल । १ पिपलजे । सागवि स्थ[ल]
१६. कमतु । गुढास्थले । १ ॥ [त]लेपल [मा]प सकारगवा । स्थल
कामतु पीपलाचा . घाली^{१८}स्थल । पापर . . .
१७. स्थल । पीपलसेडा । सावे . र ।
नाव जिरव[लि] . । महस^{१९}
- १८ . . . चा पडित . . . करावोता ।

^{१६} चीच.

^{१७} पटवदे

^{१८} ओपाली

^{१९} महुमुत रेणुकए

A FEW OTHER INSCRIPTIONS¹

43

Maraḷak, Nanded Taluk

- १ रेस्वरदेव
२. . . . सिगण . . .

44

Bhokar, Bhokar Taluk

- १ सरसकोमलरत्न .
२ लवक पी
३ . . . यवदीय . . .
४. . . गुण

¹ These few inscriptions (Nos 43-50) belong to a later period and they do not pertain to any ruling dynasty. Hence they are grouped separately

45

Ardhapur, Nanded Taluk

- १ स्व[स्ति] स्त्री आरा[ध्या]पुर
२. . . के धावदेवम . . .
३. कर . . हाती . रप
४. . . महद १ तपे . .
५. . . करसिडापता
६. . . पालते ह १ ॥
७. तमपेव्य
८. . रा[म]
९. [व]डील

46

Laghul, Biloli Taluk

१. वळळसा
२. . . स .
३. ळ . . र
४. . मण घी
५. . . . १०९०
६. स .

47

Unkeśvar, Kinwat Taluk

१. [हेव] च स्थ(स्था)ने स्त्री उनकेश्व[रा]चे त्रेतायुगात श्री रामा
- २ वतारात शेरभगरूपीचे जेरा . . . वीमोचे
- ३ नार्थ उश्नोदकाचे तीर्थ नीर्मान होउन सीवाल
४. य स्थापीत जाहाले हे जीर्ण व पतीत जाहाल्या .
- ५ याचा जीर्णउद्धार करण्यास प्रभुचा . . ल स्व
- ६ प्रावरि जाहाल्या [वह]न शा[लीवाह]न सके १ . . .
७. वीनमार्क सवत् १७५६ शारवरिनामसवत्सरात ग .
८. फळि ५८०१ . प्रमगी देवाल्या . जीर्णउद्धार . . ला . .

48

Mahor, Kinwat Taluk

१. श्री मुळपीठनिवासि निविजि . ज्ञा . . शक १६
- २ ४६ प . सद [गो]विद

49

Mahor, Kinwat Taluk

१. श्री गणेशाय नमः ॥ श्री रेणुकाचरणोत्त [सर]वावा
२. जी भक्त तस्य भार्या नाम आनदीबायी निरतरवा
३. स[य] सके १७०९ प्लव(व)गनाम सवत्सरे कार्तिक वद्य ९

50

Mohanpur, Nanded Taluk

First piece

- १ वरगी
- २ . . . [भ]रूप . .
३. जीमा
४. . मळवार
५. . पुरापटवा . . .
६. वी[ण]पुरीव . . .
७. तीगवी
८. मायरीजये

Second piece

१ . . . त . . .

२. . पाल . . .

३. . वत

४-५. Effaced.

६ पसद

७. जीनागनाथ . .

८ वय



III THE TEXTS IN ROMAN SCRIPT

This section contains the texts of the inscriptions in Roman script. These are arranged in the same order as in the earlier section. Please refer to the relevant footnotes in the original texts, for variant readings etc.

1

Yē dharmā hētu-prabhavā hētuṁ tēshām Tathagātō-
hy-avadat 1
Tēshām cha yō nirōdhaḥ ēvaṁ vādi mahā-śramaṇaḥ ॥

2

Post face

[Ōm] Namaḥ Śivāya

Ḥa jayati jagad-utsava-pravēśa-prathanaparaḥ
Karapallavō Muzāēḥ 1

Lasad-ampita-payah-kaṇāmka-Lakṣmī-stana-
kalaśānana-labdha-sannivēśaḥ 1 1 ॥

Jayati cha Girijā-kaṇḍa-bimbā-pravṛhita-patra-
vichitr-āṁsa bhūtiḥ 1

Tripura-vijayinaḥ priy-ōparōdhād-dhṛita-madan-
ābhaya-dāna-śāsan-ēva 1 2 1

Śrīmān-asti nabhashta-aka-tilakaḥ trailōkya-
nētrōtsavō

dēvō Maṇmatha-Lāmdhavaḥ kumudinīnāḥ |
 sudhā-didhutiḥ |
 niśśēsh-āmarā-tai ppaṇ-ārppita-tanu-pi akshiṇa-
 tālamkṛitē
 r-yasy-āmsāḥ śiraśā guṇapriyatayā nū nam dhṛitah
 Śāmbhunā || 3 ||

Abhavad-ainala-kāmtis-tasya vamsē maninām
 gāṇa iva Yaduvamśō dugdha-mādhūyamānē |
 Adhigata-harinila-pi ṭllasan-nāyaka-śrī
 r-aśithila-guṇasaṃgo bhūshaṇam yō bhuvō-bhūt || 4 ||
 Udvṛtta-daiṭya-kula-kamdaḥ-śānti-hetus-tatr-
 āvatāram-udabhūt-puruṣaḥ purāṇah |
 Tad-vamśajā jagatī tuṃga-yśaḥprabhāḥ Tuṃgā itī
 kṣutibhujah prathitā bubhūvuḥ || 5 ||

Tat-samtatau samabhavad-bhuvana-prasiddha-
 Śrī Rāshṭrakūṭa-kula-nāmaṇi Daṃtīdurgah |
 ekam chakāra chatur-abdhy-upakanṭha-sima
 kshetram ya etad-aśi-lāṃgala-bhinna-durgah || 6 ||
 Tasmād-apālayad-mām vasudhām pitṛivyaḥ
 Śrī Kṛishṇaraja nripatiḥ śarad-abhra-śubhraḥ |
 yat-karit-Ēśvara-grīhaṇ-vasumaty-anēka-
 kai || 7 ||

Second face

matih puṇvānubandhūni dāna-pravṛttir-Yasōnu-
 bandhūni [*] etad guṇastuti-nibaddhaṃ jātya-pittamā-

lām vicbtitra-maṇimālikām-iva kaṇṭhē kurvvatām
 vaṁdijanānām draṇma-śata-dvayaṁ dra 200 vastra-
 yugam-ēkaṁ || cha . . kālām² paṭhatām draṇma-
 śatam-ēkaṁ | dra 100 vastrayagam-i . ḍa-pāṭha-
 praṇayinām draṇmāḥ pañchāśat dra 50 vastrayugam-
 ēkaṁ || ma . . .³ kshēmōddēśēna dāna-pravṛttiḥ |

Dvitiyaś-cha [(] avirata-madāmbu-vṛishṭir-ddō-
 shākara-tapana-maṇḍalāvaīṇaḥ praśamita-para-
 bala-dhūliḥ kalit-ōchita-Kālamēgh-ākhyah | tasy-
 ānēka-samara saṁkēta-maya-sannihita-vijaya . .⁴
 samāgamu-praśasta-bhūtasya śatru-kshaya . . .⁵ . .
 mādya-hastinō yaśah dānasamhasya tathā
 hi Śrī Kālapriyasya bhagavataḥ samīpavarttityām
 satraśālāyām vēd-āṁṣita-pavitrita-mukhānām trim-
 śat-saṁkhyānām-āhāradānam || Tathā Gōdāvari-taṭ-
 ādhyasini Nānditaṭē niravadya-vidyārjjana-jushām
 dvijanmanām sambamdhinō vidyāsanasya⁶ snēha-
 lavaṇa-samagrātā-saṁpādanāya dinam-prati taila-
 prastha-dvayaṁ lavaṇasya ch-aikaṁ prasthaṁ
 vidhāya tathā cha .⁷ ma-kaṭaka-kreṇikēna dēyās-
 tailasya khaṇḍi[kā] nava | lavaṇasya khaṇḍikās-
 sārddhās-chatasraḥ tad-uddēśēna cha dinānu-[dinam]⁸
 rasārgha-piṇḍēna kreṇikasy-āvalambanam |⁹
 tad-ēvaṁ nirākṛita-daridra-jaṇ-ōpadravam-upapā-
 dit-ākālpa-kalyāṇapādapa prasara . . .¹⁰

Third face

Tathā prasiddha-kshētrapāla-samīpē suvihita-pra-

varañ-āstarañ ādi-parikaraḥ Sarvaalōkāśraya-nāmā
 maṇḍapaḥ || tathā rājagṛīh-āmtarvartti makara-
 tōraṇē | ma . .¹¹ Siddhivināyaka-maṇḍita-yakshad-
 vārē pradhāna-īśavilāsini-pāṭaka-sannihita-Kāma-
 dēv-āyatana-purōbhāgē | kalikālē-pi sakala-lōka-
 pratyakṣa-divya-śaktēr-bhagavataḥ Śrī-Kālapriya-
 sya prāmgaṇē pratītē cha Sarvaalōkāśraya-maṇḍapē ||
 iti pañchasu sthānēṣhu grishma-saṁtāpa-nirasana-
 kṣamāḥ dharmma-narapati-vilāsakāyamāna-mahima-
 spṛśaḥ prapāḥ | tathā Maṇḍalasiddhi-prāmgaṇē
 Sarvaalōkāśraya-maṇḍapē | Kālapriya-saṁtāpa-pra-
 deśadvayē Jagattuṅga-samudrasya pāi-pratishṭhita-
 Sagavē(rē)¹² śvara-purōbhāgē udichya-dig-vartti-
 Baṁkēśvara-saṁtāpē | iti pañchasu sthānēṣhu pralaya-
 mahā plavāyamāna-hēmaṁva(ta) kāla-prālēya-vilasī-
 tē-hv-anātha-jana-parirakṣaṇārttham-agni-sthiti-
 kārḥ | tathā Gūrjar-āpaṇa-Vīranārāyaṇa-Śrī-Kṛṣṇa-
 śvara Śrī Kṣētrapāla-kṣuṇṇa-haṭṭikāsu pañchasu
 sthānēṣhu gavāṁ svachchharmāda-pān-ābhāra-ninittaṁ
 jala-drōnyaṁ gōgtāśaś-cha tat-pratikaraṇāya prati-
 dinaṁ drammāḥ pañchāśat dra 50 tathā Baṁkēśvara-
 Chchhallēśvara Gojiga-sōmanātha-Tuṁbēśvara-Tuḍi-
 gēśvarēṣhu pañchāyataneṣhu pañchōpachāra-sahitaṁ
 pañchāṁṛita-snān-ōpayōgādi dadhi-dugdha-kusum-
 ārchchhana-nimittaṁ māsā¹³ drammāṇāṁ pañcha-
 śatāni dra 500 khaṇḍasya-ai-k-ā¹⁴ palāni pañcha-
 pañchāśat pa 55 Śrīkhaṇḍasya palāni¹⁵
 śatāny-ēkādaśa 1104 pratidinaṁ¹⁶

3

Śrī-Rāmā-ramaṇipriyaṁ dinapa-tōy-ātm-ānaḥ-
 ōrvvī-maru
 t tāreś-āmbara mūrtti bhakti-janat-ābhīṣṭapradam
 śaiḷa-pu
 tri-rāmaṁ jita-kāman-Īśvaran-agma-pradhvaṁsakam
 viśva-lō
 kātādhyam namig Igo mikka dayeyim̐d-iṣṭ-
 ārttha-saṁsiddhiyam || 1 ||

|| 1a || Śrī-Vaniteśina pokkuḷa
 tāmarayoḷu puṭṭid-ajanin-eḍevariyade baṁ
 di vasudheyoḷ-ēn-esedudo
 pāvana Chāḷukyavamśam-ā
 vamśabhava || 2 ||

Am̐tu Bhārattivallabha-kuḷa-tiḷakarum̐ Gauri-
 vallabha-pada-payōruh-ārādhanā-tatpa[rarum̐] Kau-
 śikivara-prasāda labdha-dhavaḷa chehhatrādyd anēka-
 rājyachihnaṛum̐ Rājasūya-prabhṛiti-samast-ādharma-
 dikshitarum̐ ' tuḷāpuruṣa-hiraṇya-garbbh-ādi-shōḍa
 śamahādāna-dāyakarum̐ lōhita-dhvaḷarum̐-Ayōdhyā
 pura-paramēśvararum̐-enisi negardda Satyāśraya-
 nīm̐d-avyavachchhinnaṁāgi baṁda Chāḷukya-vamśo-
 dbhava ||

॥ Vṛi ॥ Janapaṁ Tailapadēvan-ātana magam
 Satyāśray-ōrvviśan-ā |
 tana tammaṁ Daśavarnman-ā nṛipana
 putraṁ Vikramāditya-bhū |
 pan-avaṁg-Ayyaṇadēvan-ādan-anujam
 tatu-bhūmipāl-ānuja |
 nman-iḷēsam Jayasiṁhan-ātana magam
 Trailōkyamallādhipa | 3 ॥

Va ॥ Ā Mahāmahēśvaraṁ samastabhuvanāśaya
 Śrī pṛithvivallabha-mahārājādhirāja paramēśvara
 paramabhaṭṭārakaṁ Satyāśraya-kulatilakaṁ Chālu-
 kyābharaṇaṁ Śrīmat-Trailōkyamalladēva

॥ Vṛi ॥ Dhareyaṁ Himyādriyam sētuvaram-
 udayaśailēन्द्रadiṁd-Astaśailam
 baram-ēkachchhatradiṁdam
 Surapativibhavaṁ pāḷisuttirddan-urbbi |
 śvara-chūḍāratnan-attyuddhata Magadha-
 Kaḷiṁg-Āṁga-vidviṭ-kubhṛit-sam
 haraṇaṁ Trailōkyamallam śaśi-viśada-
 yaśō-vallabham sārbbabhuma || 4 ॥

Charaṇ-ābjakke vinamnar-āgisidan-
 ugrādyōshadiṁ Koṁkaṇē-
 śvararaṁ Dhāreyin-attal-ōḍisidan-atty-
 udvṛittanaṁ Māḷavē-
 śvaranaṁ Chōḷanan-ikkidaṁ kadanado |
 Veṁgi-Kaḷiṁg-āvani
 śaran-āl-māḍidan-ēm pratāpataranō
 Trailōkyamallādhipa || 5 ॥

॥ Ka ॥ Euc negaḷd-Āhavaṇall-ā
 ʋanipana bhujayugaḷam-enisidar-
 mmadavad-vai
 ri-narēmdra-sainya-ʋidhvaṁ
 sana-paṭugaḷu Nāgavarmanuṁ
 Mādhavanuṁ ॥ 6 ॥

॥ Va ॥ Ā mahānubhāvara vaṁśāvatāraṁemtemdoḍe ॥

॥ Ka ॥ Sarasīruhōdaran-udarāṁ
 buruhadoḷoged-Ajana kulaḍol-ogedar
 viśvam
 bharege Vasishṭhar Maṭrā
 ʋarupaṛ Kauṁḍinyareṁba munigaṇa-
 mukhyaru ॥ 7 ॥

॥ Vṛi ॥ Avaroḷ-kauṁḍiṇya-gōtra-prabhavar-
 avanipāl-ārebītar-ʋēda-ʋēdām
 gaviḍar-prārabdha-hōm-ānaḷaja-bahaḷa-
 dhūmā-vṛit-āśā m̐tarāḷa |
 pravarar-svādhyāya-śīḷar-ssale paḷar-
 avanikhyāta-tad-Vāḷi-vaṁśā
 rṇṇavadoḷ Śītāṁśuvōl-puṭṭidan-abhinutan-
 Āḍityan-Āḍitya-tēja ॥ 8 ॥

॥ Ka ॥ Āḍityana tanayaṁ Nā
 gāḍityaṁ khyāta-vipraṁśāmbara dē |
 śāḍityaṁ tan-naṁdana
 nādam Gōvīndan-akhiḷabhuvan-
 ānaṁda ॥ 9 ॥

॥ Ka ॥ Vidita-yasam sucharitan-eni
sida Gōvimdaṁge sūnu Nāgādityam ।
tad-anujar-iḷāstutar-kkā
ḷidāsa-Nārāyaṇ-Āychapāryya-kumālaru ॥10॥

Ant-avarolage ॥

॥ Vṛi ॥ Hima-kumḍ-ēṁdu-viśuddha-kirttiyenipā
Nāiāyaṇaṁgam vadhū
ttameyemḇ-olpina Sāyikabbegam-ajēyam
Nāgavarmam parā ।
kramayuktaṁ guṇi Mādīrājan enal-
ādar-vīralakshuḷamā
ramaṇivallabhar-ishṭaśishṭabudha-
bṛimḍānaṁdanar-ṇṇaṁdanaiu ॥ 11 ॥

Śrigaṁ rājyavibhūtiḡaṁ neleyenipp-
ātmiya-māṇikyā-bhā
ṇḍāgarāṁ modalāge mikka besanaṁ
Traiḷōkyamallaṁ jaya- ।
śrigēhaṁ kuḍe pettu śauchaguṇi
dakshaṁ svāmibhaktaṁ yaśa
śrig-āvāsani-enalke saṁda narar-ār
Śri Nāgavarmamābara । 12 ॥

Enag-Itam yuddhadoḷ dakshiṇavijayalhuja-
daṇḍam-eṁdarkkarimḍā
ḷda nṛipaṁ Traiḷōkyamallaṁ kuḍe
chamararuha-chehhatra-tūryyāvajī-ni ।

svana nānā-kētan-ālamkṛitamana-asana-
 dīpādādhināthatvamam pe
 ttan-ajēyam Nāgavarmanam sphurad-
 asi-daḷitōgrāsuhir-Nāgavarmanma || 13 ||

Karam-id-asādhyam-emba koḷanam bhujā-
 garbbade koṇḍān-ngra-sam
 garajayi Nāgavarmanma-vibhu sādhisidam
 Savalakke Vindhyamam |
 pariva-id-cydi Vindhyapati Mallanan-
 ājiyoḷ-āmtu koṇḍan-ā
 rrd-uripidan-omde koḷliyoḷe
 Sēvuṇ idēśam m-ēm pratapiyō || 14 ||

Adaṭarev-emdu bigi besadirpp-anitallado
 pūṇdu pōgi ḍam
 gida Savalakkaviṁjada Varāḷada
 Lamjiya Chakragoṭṭad-a
 ggada nriparam paḷamchaledu
 viraśikhāmaṇi Nāgavarmanmanam
 dade nelanam nimircchidavarārggaḷa
 chakriya ḍamḍanāyakaru || 15 ||

Bagedom pēladoḍēno vairi-nripa-
 sarbbasvaṁgaḷam taṁdu cha
 krige goṭṭ-amkada Nāgavarmananaḷavam
 beṭṭ-ādav-ēm bonna-rā
 ṣigaḷ-ēm pēḷave ratnabhūṣaṇagaṇaṁgaḷ-
 pēḷavē vāji-rā
 jigaḷ-ēm pēḷave gaṁḍha-simdhura-
 ghaṭ ānikaṁgaḷ-ēm pēḷavē || 16 ||

Manam—oldārgg—īyan—ārim pogaḷisan—
 avanīmaṁḍanaṁ vīralakṣmī
 stanahāraṁ Vāji—vaṁś—āmbara—hima—
 kiraṇaṁ satya—Rādhēyan—audā |
 ryya—nidhānaṁ bhṛityachīm̐tāmaṇi—yenisida
 peṁpiṁ yaśaḥśrī—nadīna
 ittana—nānā—nāṭyav—am̐gikṛitavibudhayaśaḥ—
 prām̐gaṇaṁ Nāgavar̐m̐na || 17 ||

|| Ka || Ene negaḷda Nāgavar̐m̐nām
 kana tam̐maṁ Dhar̐masutana tam̐mana
 Baladē |
 vana tam̐mana Bhīmana ta
 m̐manavolu Mād̐havanu Māra—
 Mād̐havanāda || 18 ||

Dākshiṇya—jaḷadhi budhajana
 rakshāmaṇi Mād̐rāja—daṇḍād̐hīśaṁ |
 rakshise satkavi—nivaha
 kk—akshayanidhiy—āytu chakravarttiya
 kaṭaka || 19 ||

Kṣh̐tinuta Nāgavar̐m̐mana
 satiy—Akshāmbike vinūte Kauśika—gōtīō |
 dgate peṁpinoḷ—Agasute
 Bhūsute śīladoḷ—enisī bhuvana—
 viśruteyādaḷu || 20 ||

Ā daṁpatige tanūbhava
 n—ādaṁ Nārāyaṇaṁ dhar̐amarakṇa—du

gdhōdadhivarddhana-vidhu La

kshmi-dayitaṁ baṁdhu-brīṁda-kalpa-
mahija ॥ 21 ॥

! Vṛi ॥ Kamaḷākshaṁ Purushōttamaṁ vibudha-
brīṁd-ānaṁdanaṁ Gōmini
ramaṇaṁ bāhu-baḷ-ōddhat-āri-danuja-
pradhvaṁsakaṁ śaṁkha-cha
kramaṇōhāri-karābjaneṁb-esakadiṁ
vikhyāta Nārāyaṇ-ō
paman-ādaṁ hima-kṁda-chaṁdana-
yaśōvyaśbhāsi Nārāyaṇa ॥ 22 ॥

॥ Va ॥ Ā Mahāmahiśvara-prasādāsādita-Dēvarāja-
vibhavaṁ viḷāsi Nāgavarmanmāṁka [! *] Samdhigata-
paṁchamahiśābda mahāsāmantādhipati mahāpra-
chaṇḍa-daṇḍanāyakaṁ vidvishṭabhayadāyakaṁ Vāji-
kuḷatīḷakaṁ kamaḷa-mārttaṇḍaṁ kadanaprachanḍaṁ
satya-Rādhēyaṁ śaucha-Gāṁgēyaṁ Keṇḍeya-mada-
bhaṁjanaṁ svāmi-manōraṁjanaṁ baṁdhu-chiṁtā-
maṇi sujana-rakshāmaṇi jaḷadurga-baḍavānaḷaṁ
vanadurga-dāvānaḷaṁ mūḷeyavattaranugrakōṭi-nirv-
vēranam Viṁdhyādhipa Malla śira-chehbēdanam
Sēvuṇadiśāpaṭṭam subhaṭajana-lalāṭapaṭṭam Chakra
kūṭa-kāḷakūṭam Dhārāvarsha-darppī-ōtpāṭanam
Mārasiṁgha-mada-marddanam ripu-danuja-Janār-
ddanam vinaya-ratnākaram śrīma-Traiḷōkyamalla-
pādābja-madhukaran-eṁb-anvrttha-nāmaṁgaḷin-
aḷaṁkarisi nijādhiśvarar-ājneyam pratyamṭavāsigaḷ-
āgi maleda ripunripaṇa samitiya darppamam poḍar-
ppuman-aḍaṁgisi tadiya-sarbbasvamaṁ nij-ēśaṁge

taṁdu koṭṭu patiprasādamam tannoḷ-anudinam perch
 chisuttum dīn-ānātha-bandhu-brīṁda-yathī-ōchita-
 dāna-sanmānādigaḷim samtōsham-baḍisuttum nija-
 dharmapatniverasu dharmm-ārttha-kāmaṁgaḷan-
 anubhavisuttum sukhadinirddu Śaka varisha 969
 neya Sarbbajitu samvatsarada Vaiśākha śuddha 3
 Budhavāradaṁdu Śrīma-Traiḷōkyamalladēvaru shōḍa-
 śamahādāna-dakṣhiṇe kāladoḷu sēnādhipati daṇḍa-
 nāyakam Nāgvyarmmavvaṁge vivāham māḍi dhiārā-
 pūrvvākadiṁ koṭṭu Sakkaige eṁbhattar-ōḷigaṇa
 Taḍakallam tribhōg-ābhyaṁtara-siddhiyim sarvva-
 namasyamāgi kuḍe paḍodu taṁdege Nāiāyaṇḍēvarum
 tāyig - Ādityadēvarum kiriyayyaṁg - Aichēśvara-
 dēvarum tamm i pesaralu Śrī Nāgēśvaradēvaru tamma
 patnige Sarasvatī-māṁṭapamum sutamge Bhairava-
 dēvarum taṁgege Mallikārjjunadēvar-ōḷigāgi bāṇo-
 vge dēvālayaṁgaḷim ghaḷige-bāgilvāḍi samdhyāma-
 ṭhamum Viśvakarmma-nirmmitamāgi antumam
 māḍisi Gaṇapati-Bhagavati-Saptamatṛike Nāṁdi-
 nātgiroḷigāgi samasta-dēvatā pratishṭhegaḷam māḍisi
 Kālāmukha-mukiyarum parama-naishṭhikarumappa
 Śrī Vāgēśvara-paṇḍitargge dēvara trikāla-pūjegaṁ
 tapōdhanara vidyārthī-māṇigaḷ - āhāra-dānakkam
 pāvula parivācada jivitakkam dēgulada khaṇḍa-sphu-
 ṭita-navakarmmakaveṁdu koṭṭa alliya ghaḷeya
 mattaru 50 pūdōmṭam 3 sāsana-galgaḷim baḍaḷga-
 ṁgaḍi 16 gāṇa 2 alliya sumkamaṁ pāvula-parivācada
 maneyum dēvarodame nivēdyakke jolleyadalu gardde
 kōla mattaru 1 Ant-illiya samasta aṁgaḍiya āvaṭa-

dalu hēṅige bhatta dēvamāna 2 hejjuṃka hēṅimge
 bhatta baḷḷa 1 kattoya hēṅimge poṃge bhatta māna 3
 cleya suṃka māvaṭogo kaṭṭu 2 biḷi cleya pēṅimge 5
 perjjuṃkakke dramma 1 ā biḷi ole 200 aḍakeya
 pēṅimge āvaṭada baḷiyim paṇa 2 pejjumkākke
 dramma 1 ā biḷiya aḍake 25 kattoya barakakke poṃge
 aḍake 20 siroya suṃka podakege pāga 2 siroge pāga 1
 moṭṭeya siroge poṃge paṇa 1 dēḍa siroge poṃge
 paṇa 1 Chaitrada parbbakke Ādityavārada siṃgava-
 ṭṭige 2 Pavitrada parvvakke Ādityavārada siṃgava-
 ṭṭige 2 Siṃgisēṭṭiya tamma Bhōgisēṭṭiyum samasta
 nagararum dēvargge samasta aṃgaḍiyalu biṭṭa
 Chaitradalu dramma 1 Pavitradalu dramma 1
 Ant-illiya eṇbar-āyigarum Nāgēśvaradēvargge 50
 mattaralu taṃtanm-āyamam biṭṭaru ||

Daṇḍanāyakam Nāgavarṃmayyam tavage pra-
 bhu-sāmyakke mattaru 100 asṭabhōga aṃgaḍi-
 suṃka aruvaṇa tōmṭa [ūra] tēja-sāmyam prabhuvimge
 śrut-ādhyayana-śīla-saṃpannarum chaturvēda-pāra-
 gara kālam karchchi hiraṇya-sahita dhārāpūrvvakam
 māḍi aivadirbbaru brāhmaṇargg-ōrōrbbarge mattaru
 10 gi koṭṭa alliya gaḍimbida gaḷeya mattaru 520
 mane 52 man-uṇḍu mahājanam prabhugaḷ-umbaḷi-
 yumam dēvar-umbaḷiyuma sarvvabādhā-parihāram-
 āgi kād-ūḍuvaru ||

Inti dharmmaman-āvanōrbbam pratipāḷisidanātam
 Vāraṇāsiyoḷam Kurukshētradoḷam sāsirbba brāhmaṇa-

rgge sāsira kapileyaṁ kōḍuṁ koḷagumaṁ pañcha-
 ratnamgaḷim kaṭṭisi koṭṭa puṇyavan-eydugu ॥
 Idan-aḷidan-anibaru brāhmaṇaruman-anituṁ kapile
 yuman-ā puṇya-tīrtthadoḷ-aḷida dōshaman-eydugu ॥

Bahubhir-vasudhā bhuktā rājabhis-Sagar-
 ādibhiḥ
 yasya yasya yadā bhūmis-tasya tasya
 tadā phaḷaṁ |
 Na viśhaṁ viśhaṁ-ity-āhur-dēvasvaṁ
 viśhaṁ-uchyatē
 Viśhaṁ-ēkakinam haṁti dēvasvaṁ
 putra-pautrikam ॥ 23 ॥

Svādatam paradattam vā yō harēti
 vasundharām
 Shashṭir-varsha-sahasrāṇi viśṭhāyām
 jāyatē kṛinuh ॥ 24 ॥

Jananāth-āgṛaṇi chakravartti-tīḷakam
 putr-ānvitam kirtti-va
 rddhanan-āḷg-Āhavamalladēvan-eḷeyam
 samvīddhiyam Nāgava-
 rmmana vaṁśam taḷedirkk-ilā-taḷadoḷ-ā
 [chandra]rkkam-i dharmma-va
 rddhanamam māḷpa janakke sārgge vijayam
 bhadram śubham mangaḷam ॥ 25 ॥

Ī sāsana-akṣharamam baredu poydam
 dharmmōja purada kēriya [ti]ḷuva

4

- 1.¹ ranēśvara paramabhaṭṭāraka Satyā-
2. śrayakuḷatīḷakam Chāḷukyābharanam
3. Śrīma-Traiḷōkyamalladēvara vi
4. jayarājyam-uttar-ōttarābhivṛddhi
5. pravarddhamānam-āchamdrārka-tāram
6. baram saluttumire tat-pāda-pa
7. dm-ōpajivigaḷappa Śrīmad-daṇḍa
8. nāyakam Kāḷidāsavyana maga
9. Kēsirājanum manneya Nākaraśa
10. [num] Sakavarsha 97[0]neya Virō
11. dhi samvatsarada Puśya bahuḷa pa
12. nelami Ādityavāradandu E
13. kkalagāveya Mallagāvunḍa
14. māḍisida dēgula
15. kke dhāpūrvvakam māḍi koṭṭa nela
16. māvana siṃghana
17. kōla mattar-ippa
18. toṇdu amkadoḷu
19. matta 21 pūdō
20. ṭa mattar-oṇdu [po]
21. legēriya [pā]
22. ḷ-are mattaru [pura]
23. da kēriyu int-1
24. nitarkke mbandhadim ti-
25. ruv-aruvapa ga
26. dyānam eraḍu int-i
27. du poṇagāgi sarvva
28. namasya parihāra

29. i dharmmaman-a . .
30. [geyidaḍ-avaṁ] Vāra
31. ṇāsiyalu kavi . .
32. . brāhmaṇaru
33. vaṁ gō
34. . . sārggu | Sāmā
35. [nyō]-yaṁ[dharmmasētu]
36. [r]-nrīpāṇāṁ kāḷē kāḷē
37. pāṇiṇyō bhava
38. dbhiḥ sarva ān-ētā[n-bhā]
39. gina pārthivēndrā
40. n bhūyō bhūyō
41. yāchatē Rāmacha
42. ndraḥ[*] Svadattaṁ para
43. dattaṁ vā yō ha
44. rētu vasundharām
45. Shashṭi-varīsha-sa
46. haśrāṇi viśṭā
47. yām jāyatē
48. kṛmiḥ ||

5

1. Svasti samasta-bhuvanāśraya Śi i[prithivī a]
2. [labha] mahārājādhirāja paramēśvara
{parama}
3. bhaṭṭāraka Satyāśrayakuṭatīlakam
4. Chāḷukyābharaṇam Śrīmat-Traijō
5. kyamalladēvara vijayarājyam-u

6. .ttarōttārābhivṛiddhi-pravardddhāmana
7. m-āchaṁdrārkkatāraṁbaram salutta
8. mire tat-pāda-padm-ōpajivigaḷa
9. ppa Śrīma . . [sāle]ya perggade
10. gōrika ra magaṁ śrī
11. . . . yyanāyaku Sakavarshada
12. 97[2]neya Vikrita saṁvatsara
13. [da Jēshṭa] bahula pañchami Āditya
14. vāradāṁdu Ekkalagāveya Mā
15. lagaṇḍa māḍisida dēgulakke
16. . . . Ērageya Tammabhaṭṭa
17. sā . . . yyoḷage dhārāpū
18. [rvva]kaṁ māḍi [ghaṭe]ya mārkkolva
19. [na] kōloḷ-koṭṭa nela mattar-ayvattu

6

1. Svasti samasta-bhuvanāśraya
2. Śrī pṛithvivallabha mahārā
3. jādhirāja paramēśvara para
4. mabhaṭṭāraka Satyāśrayaku
5. ḷatīḷakaṁ Chāḷukya ābharaṇaṁ Śrī
6. mat-Traiḷōkyamalladēvara vija
7. yarājyam-uttarōttārābhivṛi
8. ddhi-pravarddhamānam-āchandiā
9. rkkatāraṁbaram saluttamire sa
10. madhigata-pañchamahāśabda
11. mahāsāmanta Vijaya-la

12. kshmi-kānta Amarāvati-purava
13. rēśvara samai-a-Mahēśvaraiaṁ ka
14. . . . kāmāṁ bhujabaḷa-Bhimaṁ
15. vairi-bhēruṇḍaṁ niḡaḷaṁkainallaṁ
16. kaṭakada gōvaṁ aṇṇana siraṅgaṁ
17. Śrīmat-Trailōkyamalladēva
18. ra pāda-paṁkaja-bhaiaṁai-a nā
19. mādi samasta-piśāsti-sahitam Śi
20. man-mahāsāmantaṁ Karkkapaia
21. sa Sakavarsha 988 neya Pa
22. rābhava saṁvatsarada Pu
23. shyā śuddha Chaṭṭi Ādityaia
24. radaṁdin-uttarāyapa saṁ
25. krānti nimittadiṁ Sakkhkhaia
26. g-eṇbhattanāḷkaṭa baḷiy-Ekka
27. laḡāveya Mallēśvaradēva
28. rgge yūroḷu chaṁdrārka
29. tāraṁbaram salaṁtā sarva
30. namasyaṁ mādi dhārāpū
31. rivaḷaṁ mādi koṭṭa kōla nela
32. mattar-ippattanāḷku mane
33. ya nivēśanavomdu sime
34. mūḍalu Suggāveya po
35. la mēre baḍaḡalu baṭṭe
36. tēṁkalu [elavada] mēre
37. paduvalu sāsaṇa-ataṁbha
38. Āvaś-chaṁdra-divākarau²
39. Sāmanyō-yaṁ dharmmasē
40. tur-nriṇāṇāṁ kāḷē kāḷē pā

41. ।anīyō bhavadbhiḥ । Sarvvā
42. n-ētān bhāginaḥ pārtthivēm
43. drān bhūyō bhūyō yāchatē Rāma
44. chaṁdraḥ ॥ Svadāttam parada
45. ttam vā yō harēta va
46. suṁdhara shashṭbir-vvarsha-sa
47. hasrāṇi viśṭhāyām
48. jāyatē krimi[h*] ॥

7

First side

1.
2. [śraya Śrī pri]thvivalla
3. bha mahārājādhirāja
4. paramēśvara parama-bhaṭṭā
5. rakam Satyāśrayakuḷa
6. tiḷakam Chāḷukyābhara
7. nam Śrīma-Trailōkyamalla
8. dēvaru Kalyāṇada ne
9. sukha
10. . . . dadim rā
11. jyaṁ . miḷdu sa¹

Second side

1. mahāprachanda da
2. ṇḍanāyakam . .
3. . . . Śrīma

4. t Kālidāsayyaṃ
5. gaḷu sukhadīm rā
6. jyaṃ geyyuttami
7. ḷdu . . . sadali .
- 8-10. Effaced.
11. . [kuṃta]ṇiyo
12. ḷu alliya ka . .
13. keyyoḷage . . .
14. . perggade Chaṭṭapa
15. yyanāyakanu
16. mayya
- 17-18. Illegible.
19. kālgaḷchi dhārāpū
20. rvaṅkaṃ māḍi . .
21. . . [ko]ṭṭa keyi

Third side

- 1-4. Illegible.
5. . chaṃdrārkkatāraṃba
6. raṃ Svadattam
7. vā paradattam vā
8. yē harētu vaṣuṃ
9. dharā śhaśḷur-vvari
10. śha-sahaśrāṇi
11. viśṭāyāṃ jā
12. yatē kṛmih .

8

1. bhūyāj-Jinēmdrā . . .
2. gha-nāśan-aika-tirtha . .
3. ta prabhinna-ghanamāua . .
4. samastabhuvanāśraya Śrī
5. [pṛithivi]vallabha mahārājādhirāja
6. [para]mēśvara paramabhaṭṭārakam Satyāśra
7. [ya]kulatīlakam Chālukyābharaṇam
Śrīmad-Bbu
8. [vanai]kamalladēvara vijayarājyam-utta
9. [rō]ttarābhividdhi-pravarddhamānam-
ācchamdrārka
10. [tāram] saluttamire tat-pāda-padm-ōpajīvi
11. [sama]dhigata-paṁchamahāśabda mahāma
12. [ṇḍa]lēśvaran-Amarāvatīpuravarēśvaram
13. [samgrā]ma-Rāmam bhujabaḷa-Bhimam
neravoḍe
14. [gaṇḍam] vairi-bhēruṇḍam nigaḷamkamallam
kirtti
15. [ge] nalla kaṭakada gōvam baṁṭara bāvam bi
16. ruda trinētram paranāri-putram sāha
17. s-ōttumgan-apuana sīṁga nāmādi
18. samasta-praśasti-sahi
19. tam Śrīman-mahāmaṇḍalēśvaram [Kakka]
20. ¹
21. kara guḍḍa samasta-rājya-bhara-nirū
22. pita mahāmātya-pada vi-vi[rā]
23. jamāna mānōnnata prabhu-maṁtr-ō
24. tsūha-śakti traya-sampannaṁ sujana

25. prasannaṁ bandhujana-chintāmaṇi Vāji-
kuḷ-āṁ
26. bara-dyumaṇi
27. siṁga nāmādi samasta-prasasti-sa
28. hitaṁ Śrīmad-daṇḍanāyakaṁ Kāḷimayyaṁ
[Ka]
29. [ra]ḍakallo-mādisida nigaḷaṁkaṁalla
30. jīnālayakke Śakavarsha 993 neya Sā
31. dhāraṇa-saṁvatsarada Pushya bahuḷa
32. paṁchami 5 Śukravāradandin-uttarāyaṇa
33. saṁkrānti-parvva-nimittadiṁ dhārā
34. pūrvvakam māḍi Doyigāveya Taḍaka
35. ll-eḍevoladal-eraḍūra prajegaḷa sanmata
36. diṁ biṭṭa kariya nelaṁ māvana siṁgaṁ kō
37. la mattar-aivatt-aṁkadolaṁ mattaru 50
38. Āṇaligeyūra muṁdaṇa pola mē
39. reya paḷḷada taḍiyalu Bāyigā
40. veyā poladalu biṭṭa pūvina tōṁṭa
41. ā kōla mattaru 1 Taḍakalla prabhu
42. daṇḍanāyakaṁ Nāgavarmayyanum-alli
43. ya mahājanamum-ūriṁ mūḍalu Nāgē
44. śvaradēvara tōṁṭadiṁ baḍagalu paḷḷada
45. taḍiyal-koṭṭa pūvina tōṁṭaṁ ma
46. ttaru 1 ghāṇa 1 Int-i dharmmaṁ na
47. gara mahājanada dharmmaṁ Naishṭhika-
48. sthānam-illi puṭṭid-artthaṁ khaṇḍa-sphu²
49. riṣhya[rgg-ā]bāra-dā
50. mārggadolaṁ nagara mahāja
51. koṇḍu pratipāḷisavar-aru .
52. beḷḷiya drama 50 [H]

53. Sāmānyō-yam dharmma-sētur-nṛipā[ṇām]
54. kālē kālē pāṇanīyō bhavadbhiḥ [Sa]
55. rrvān-ētān bhāvina[-pārtthivēndrān bhū
56. yō bhūyō yāchatē Rāmabhadraḥ
57. Bahubhir-vvasudhā bhuktā rājabhis-
Sagar-ā
58. dibhiḥ Yasya yasya yadā bhūmis-tasya [ta]
59. sya tadā phaḷam || Svadattām paradattām vā
60. yō harēta vasum̐dharām shashṭir-vvarsha-sa
61. hasrāṇi viśhṭhāyām jāyatē krimiḥ ||

9

- 1¹. dēva-vijayarājyam-uttarōttar-ābhivṛiddhi-
pravarddhamānam-ācham̐drārkkatāram
Kalyā
2. ṇapurada neleviḍinoḷu sukha-sam̐kathā-
vinōdadim̐ rājyam̐ geyyuttam-īe Śrīma
3. ch-Chāḷukya-Vikrama-varshda 3 [ra]neya
... sam̐vatsara Kārttikad-Am̐vāsye Sū-
4. ryya-grahaṇa-parvvadam̐du Śrīma ...
gaḷ-adhishṭhā-yakam̐ māṇika
5. bhāṇḍārigam̐ daṇḍanāyakam̐ [Chaṭṭapa]
yyam̐gaḷu sarvvanamasyad-agrahāram̐
Ērigeya
6. Sri Mūlasthānadēvata pūrvva-pratisaṭheya
mattaru 6 mane 1 tōḷam̐ kōla matta-
7. ru 1 gāṇavāyile 1 [nagaraḷu] . ko[m̐ḍa]
hoḷagaṇa bhattada moṭṭe

8. 1 māna 1 cloya seṭṭiyaru . . . koṭṭa pāga 1
nityasthiti aṁgaḍigaḷalu
9. sollage bliattada [sauṭu] . . . gāṇagaḷalu
koṭṭa eṇne [seṭṭha]vāgada sauṭu 1
10. varshaṁprati uttarāyaṇa-saṁkramaṇa-
parvvadalu naivēdyakke aṁgaḍi-
aṁgaḍigaḷalu koṭṭa
11. kaḷave koḷaga 1 nagaragaḷu baṇṇavaṇṇige
bliattaṁgaḷaniḷayisikoṁḍalli ā baṇṇige-
12. yāge poṁge koṭṭa . . . [siṛeyu] meḷasuṁ
tūkada eṇikeya bhaṇḍaṁgaḷa
13. koṁḍalli poṁge koṭṭa . . . iṁt-initumaṁ
sarvvanamasavyavāgi dhārāpūrvvakam²

10

1. Svasti Śrīmach-Chāḷukya-Vikrama-
varshada 4 neya Siddhārttha
2. saṁvatsarada Pushya śuddha 5 Bṛhaspati-
vāradaṁd-uttarā
3. yaṇa-saṁkrāntiyalu Śrīman-
mahāmaṁḍaḷēśvaraṁ Ka[r]kka-
4. rasaru tāvu māḍisida Karaḍikalla Śrī
Svayaṁbhu Sō-
5. manāthadēvara Śrī Dhōrēśvaradēvara
Śrī Kalichōrēśvaradēvara
6. Śrī Prasanna-Bhairavadēvara aṁgabhōga-
raṁgabhōga māṭa-kū

7. ṭa prāsāda-jirṇnōddhārakkam tapōdhanara
 brāhmaṇar-amnadāna vidyādānakkam Śrī
8. Chandraśekharaṇḍitaḍḍvara kalam
 karchohi dhārāpūrvvakam māḍi Karaḍi
9. kallalu koṭṭa sthaḷa-vṛitti ghaḷeya
 mattaru 50 hāḷakeyi ghaḷe
10. ya mattaru 7 gadde ghaḷeya mattaru 2
 hāḷakeyya samipa
11. [da]lu tōmṭa 1 dēvarim temka purada
 mane 1 ga[ddde] ghaḷeya mattaru 3
12. puradim mūḍa ghaḷeya mattaru 3 mūḍaṇa
 māḷigeya mē
13. lo ghaḷeya mattaru 3 sthaḷadal-ūa muṇde
 tōmṭa 1 alli ma
14. neya nivēṣaṇam 4 kūḍalagadde mattaru 1
 Avaravāḍi 700
15. ṛaṇa baḷiya Kāvaḷigāve 1 Ālūru 1
 Sakkarage 60 ṛa ba
16. ḷiya Bhāyigāve 1 [H*]

11

- 1.¹ panneraḍaneyya Prabhava saṁvatsarada
2. Māgha śuddha 10 Bṛhaspativāradaṁdu
 Kalichōtarasa kaḷa-
3. śārōhaṇamaṁ māḍisi koṭṭa Gāvumḍagāve 1
 Deyiga

- 4 veyalu ghaleya mattaru 40 alliya maneya
niveśana 5
5 Maṅṭikallalu ghaleya mattaru 25 Kolanūralu
gadde ghaleya ma
6 ttaru 4 allu maneva niveśana 1 Rebbaladevi
koṭṭa Parigave 1 Neṅṭi
7 ge 1 Davasavalige 1 [*]

12

First side

- 1 [Sva]ṣṭi Śrīmat Rebbē[ya unu]
2 ya[lam] avara
3 [mam]ḍalil an-Eṇṇeya
4 num avara pradhanarum [Śrī]
5 [ma]c-Chaḷukya-Vikrama
6 [va]rshada 26 neva Viśva [ḥam]
7 vatsarada Karttika su 8 Bṛiha
8 vīradamī Uttarayana
9 samkranti nūmittadal-agraha
10 rav-Eṇṇeva śaleva Frai
11 puruṣadevanagam alliva¹

Second side

- 1
2 baḷiva
3 karavanamissa
4 kāl garchchi dhāra

5. . . . kaṁ māḍi . . .
6. . . Svadattāṁ parada
7. . . vā yō ha . .
8. . . sumdharāṁ sha . .
9. . . hasrāṇi

13

1. ¹Svasti Śrīmac-Chāṇukya-Vikrama-
varshada [27]
2. neya Chutrabhānu saṁvatsarada Pushya
bahuḷa 3 Sōmavāra Uttarāya
3. na saṁkrāntiyalu saṁadhigata
paṁchamahāśabda mahāmaṇḍaḷēśvaraṁ
paṁcha
4. [pāṇḍa]va[m] sāmaṁta Thakkura Rāṇa
Śrīmac-Chāṁdraśekhara-paṇḍitadēvara
kālaṁ
5. karchchi Śrī Svayaṁbhu Sōmēśvaradēvara
aṁgabhōga raṁgabhōga annadāna vi
6. dyādānakke koṭṭi Nēṇṇilage 1 "

14

1. Svasti Samastabhuvanāśrya Śrī
2. prithivīvallabha mahārājādhi
3. rāja paramēśvaraṁ parama
4. bhaṭṭārakaṁ Satyāśraya

5. kuṇṭatijakaṁ Chāṇukyaḥbhara
6. ṇaṁ Śrīma-Tribhuvannama
7. lladēvara vijayarājyaṁ-utta
8. rōttar-ābhivṛddhi-pravṛddhamā
9. nam-āchūndrārkkatāraṁ salutta
10. mire Jayantipuradaṁ nelevi
11. dīnoḥ sukhasaṁkathā-vipō
12. dadim rājyaṁ geyyuttamire ta
13. t-pāda-padm-ōpajivī samasta
14. guṇa-saṁpanna nuḍidu ma
15. tt-cūna Sarasvatt-karṇa-kumḍa
16. ī-ābharaṇa (nā)ṁajigamu
17. kladarppaṇaṁ vivēka-chū
18. dāmaṇi dushṭa-śirōma
19. ṇi gōtra-pavitraṁ para
20. nāri-putra Śrīma-Tri
21. bhuvanamalla . . . kriḍā
22. vinōda Tailapadēvana chitta-sa
23. ntōshaṁ buuda-yā . . .
24. īa nāmādi samasta
25. prasastisalutaṁ Śrīmat-pasā
26. yitaṁ Yokkapayya-nāya
27. kaṁ Chāṇukya-Vikrama-kālada
28. 35 neya Vikṛita samvatsara
29. da Pushya śuddha 13 Ādivā
30. ra Uttarāyaṇa saṁkrāntiya[m]
31. du Savaravallīya Sarbbēśvaradē
32. vargge pūje punaskāra .
33. mattaru 100 kēri yeraḍu i

34. . yaruvanaṇaman-alliy-āchā
35. rvyā Brahmarāṣi-paṁḍitargge kālām
36. karchchi dhārāpūrvvakam māḍi sa
37. rrvanamaśyavāgi biṭṭudarkke
38. Muṭṭagāvumḍanum Siṁgagāmun
39. ḍanum Sōvagāvumḍanum Malla
40. gāvumḍanum [Chauḍi]
41. chiseṭṭiyu sthāna
- 51.² mumarīye biṭṭa . .
52. sanam-ida
53. sāmam̐tike
54. ma
55. yī dharmmavan-āvan-ārōrvvaru
56. pratipāḷisidavargge Vā
57. rapāsiyalu Kuru
58. kshētradalum sāsira ka
59. pileyam koṭṭa phalav-ida
60. n-ārōrvvark-kiḍisidar-ā tī
61. rtthadalu sāsira kavile
62. ya [tanna] svalastadin-aḷi
63. da pātaka || [Vi]chārada
64. mudrāvaṇamam gāvum
65. ḍaru tamma dharmmam-āgi ko
66. ṭṭaru || Vasubhūḷ vasu
67. dhā rajabhū(h)ṣ-āgar ādi
68. bhūḷ Yaśya yaśya ya
69. dā bhūmi tasya tasya
70. tadā phalaṁ Svadattaṁ para
71. dattaṁ vā yō harētu

72. vasundharāṁ shashīṁva
 73. rsha-sahasrāṇi viśhā
 74. yāṁ jāyātē krimi[h⁹*]

15

1. 'Svasti samasta-prasasti-sahitām
 śrīman-ma
2. hāmaṇḍaśvaraṁ Madanakarṇarasaru
 Chālukya-Vikrama-varsha 37 no
3. ya Namdāna samvatsarada Phālgunad-
 Aṁā āsyē Sōma ārada Sūrya
4. grahaṇadalu Sōmēśvaradēvara
 aṁgabhōga-raṁgabhōga annadāna
 vidyādūnakkaṁ
5. Ālūra sāmāntikeyaṁ bijjaru || Ślō ||
 Sāmāny-ōyaṁ dharmmasētur nripā
6. ṇāṁ kālē kālē pālantiyō bhavadbhīh
 Sarvān-ētān-bhāginah pātthivēṁdrān
7. bhūyō bhūyō yāchatē Rāmachāṁdraḥ ||
 Mad-viśajā-para-mahīpa
8. ti-vaṁśajā vā pāpād-apēta-manasā
 bhuvī bhāvi-bhūpā yē pālāyānti mama
9. dharmmam-idaṁ samastāṁ tēshūm mayā
 virachit-ōmjalir-ēsha mūrdhm || Bahubhi
10. tv-vasudhā dattā rājabhīḥ Sagar-ādibhiḥ
 yasya yasya yadā bhumis-ta

11. sya tasya tadā phalaṃ || Embi ślōk-
āttthaṃgaḷaṃ nened-āchaṃdrārkk
aṃbaravinnapp-ara
12. sugaḷ-ārānuṃ tamma dharmmam-eṃde
kaikoṃdu pratipāḷisalu Vārāṇasi Ku
13. rukshētraṃ kōṭi-tirtthaṃgaḷaḷ-aśvamedhādi
mahāyajnaṃgaḷaṃ māḍi panuir-kkōṭi eha
14. turvvēda-pāragarappa brāhmaṇargg-
anite savatsaṃgaḷenipa kapileyan-
aḷaṃkarisi
15. koṭṭa phalaṃan-eydugu || Ka || Kōṭi payaṃ-
kapileyan-erkkōṭi tapōdhanara vēda
16. vidaraṃ pannirkkōṭiyane kōṭi tirtthade
kōṭi mahādinadoḷ-aḷidan-iṃtidan-aḷida ||
17. Svadattāṃ paradattāṃ vā yō harēta
vasuṃdharāṃ shashṭirvarsha-saha
srāṇi vishṭhā
18. yāṃ jāyatē kṛimih ||

16

1. Svasti Śrīmac-Chāḷukya-Vi
2. krama-kālada 37 neya
3. Nandana saṃvatsarada Phālgu
4. ṇa bahuḷa 30 yalu 80
5. ryya-grahaṇa nimuttamā
6. gi Śrī Sarbbheśvaradēvargge Śrī
7. matu Rebbaladēviya

8. ru tamma maheya sūnya
9. d-aruvapamam biṭṭa śāsa
10. || Śrī . .

17

1. Svasti Śrīmac-Chālukya-Vikrama-kūlada [37]
2. neya Nandana samvatsarada Pūṭṭigūṇad-
Amāvā
3. [eye] Sūryya-grahana niṣmittavā]gi Śrī
4. Sarbbēśvardēvara keṣaṅkallikkuvalli nā
5. ḍa samasta . . . ga]u dēvara namidādivige
6. go tiṅga]ige vīṣa [2 gūṇadali]
7. gavuḍuga]u biṭṭa śāsana I dha
8. rmmavan-ārānu kiḍisidarappaḍo Vāraṇā
9. si Kurukshētradaḷu [kōji] brāhmaṇa-va
10. dheya māḍidantappa [narakama]
11. n-cyduvaru [||*]

18

1. tu Chālukya-Vikrama-saṁ
2. vatsarada [40]neya Manmatha saṁ
3. vatsarada Āśvayīya [ba] 5 Ā
4. divāradaṁdu Bōdana 700ḡaḡa
5. baḷiya kaṁpaṇa 24ḡa modala
6. bāḍaṁ Savaravaḷḷiya Sarbbēśvaradē
7. vara nivēdyakkaṁ sāda daṇḍige .

8. Ballavarasara pasāyita
9. [Vokka]rasa[ru] Bammarāsi-paṇḍi
10. targge ā ma[ṭa] dēvamāna ondu
11. gāṇa paligeyam dhārāpūrvvakam
12. māḍi koṭṭudaṁ alliya gāvunḍa
13. - la[ma]yyanum - . Siṁga
14. gāmuṇḍanu . . . mabājana
15. nakhara[vaṛi]yale [ā]chaṁ
16. drārkkatāram salaleṁ[du] sāšana
17. miḍu [||*]

19

1. Svasti samastabbuvanāśraya Sri
prithvivallabha ma
2. hārājādhirāja paramēśvara paramabhaṭṭāraka
3. Satyāśrayakuḷatilaka Chāḷukyābharaṇam
4. Śrīma-Tribhuvanamalladēvara vijayarājya
5. m-uttarōttārabhivṛddhi-pravarddhamānam-
āchaṁ
6. drārkkatārambaram saluttamire Jayantipu
7. rada neleviḍinoḷu sukha-saṁkathā-vinōdadim
8. rājyam geyyuttire Śrīnāch-Chāḷukya-Vikrama
9. varishada 40neya Manuatha saṁvatsarada
Māgha
10. śuddha 7 Ādityavāra s aṁkrāntiyandu Śrī ma
11. hāpradhāna bāṇasaver gaḍe maneveggade
daḍḍanā

12. yakan-Anantapālayyaṅgaḷa perggado
Siripati-nāya
13. kaṁ mahāmāṇḍaḷeśvari Rebbaladēviyara
ta . .
14. ḷarasanu kūḷigeya samasta prabhugaḷu . .
15. Mūlasthānadēvaigge dhūpa dīpa nivēdya
kha[ṇḍasphu]
16. ṭita jṛnnōddhārakke munna tiṭuvantappa
a[ruvaṇa]
17. da mūḡu gadyāṇa ponnaṁ biṭṭar-i dharmma
[maṁ pra]
18. bhugaḷu pratipāḷisuvāru npēkshisi . . .
19. danaga koṭṭaḍeyalliya āda . . .
20. madu dharmamaman-āvanōi vva kiḍisi
[dan-appa]
21. [ḍe] Kurukshētra Vāraṇāsiyalu sāsi
[rvva brā]
22. hmaṇarumaṁ kavileyuvaṁ konda
mahāpātaka . .
23. dharmmaman-āvanōi vva pratipāḷisida
Kuru[kshētrada]
24. lu sāsira kavileyam brāhmaṇarige dāna . . .
25. ṇyam-akku || Bahubhūrv-vasudhā bhuktā
[rājabhiḥ]
26. Sagarādibhiḥ yasya yasya yadā [bhūmiḥ]
27. tasya tasya tadā phalaṁ || Svadattaṁ
parada[ttam vā yō harē]
28. [ta vasu]ndhara

4. r-iva Chaṁdramāḥ |
Mallikārja(rju)nadēvō
5. || 8 || Kīrttyā śārada-chaṁdrikāṁ
vitarāṇaiḥ ka
6. yaśō-maha[va?]vibhavaiḥ kshīr-
ārṇṇavaṁ vairi
7. dhanuṣaṁ rūpēṇa jītvā
jayastambhāṁ(bhaṁ) dik-kari
8. ||idēvō bhuvi || 9 || Kaśchin-
naiti palāyatē
9. chchhati tyaktv-ājīm
pratipadyatē cha śaraṇaṁ dattē
10. Kṛitāmta-daṁḍa-(yuga)lā-
kāṁḍ-ōchchhalach-chaṁdimatra

Third piece

1. . . . naḥ || 11 || Tad-gōtra-bhūtra-
bhūṣaṇam-abhū . . . śhṇabhāvō
2. . . nṇya-nidhir-varēṇyaḥ yasy-ādhvar-āhara-
ṇa-saṁtata-dhūma-nīlaṁ chaitrēna . . .
3. . . natē nabhasaḥ prapaṁchaṁ || 12 || Tad
vaṁśa-bhūṣaṇam-abhūd-vinay-aikadē
4. nidhir-guṇa-gaṇa-prabhav-aika-bhūmiḥ Śrī
Śrīdharō ripu-mahipati-vaṁśakāṁ . . .
5. rāja-parimārjjana-khaḍga-dhāraḥ || 13 ||
Śrīdharah Śrīdharāj-jātō [bra]hmā . . .
6. patih | bhūṣaṇaṁ kaṁṭha-karṇānāṁ jagatō
yad-guṇ-āvaliḥ || 14 || Jātas-tatō ma

7. nāthō yathārtha-nāmā dvija-dēva-bhaktah |
Yah prārthi-sārthārtha-vidhāna-
nishṭhō . . .
8. [prabhṛiti]-kshat-ārih || 15 || Akhaṁḍayad-
yaśas-chāmdia-chamdr-ātapa-
vibhūshitā | A . . .
9. nōkānām-utsāhē pūrṇamāyatē || 16 ||
Yah śṛṅgāra-nidhīrv-vilāsa-vasa[tī] . .
10. ṇya-puṇyaikabhū -yyō lāvaṇya-sudhā-
nidhāna-kalaśō yas-tyāga-Kalpadrumah . .
11. dvēshi-vilasini-jana manaḥ-kāmjāvali-
bhaṁjanō yah kāmā-kucha-kumkum-
āṁka . .
12. yah satyasāra-vratah || 17 || Tasmād-
dharmmatarur-jātō Brahmaśarmā
chamūpatih | [cha] . .
13. Dēvaṇā[dī]nām-agrajō jana-sammatah || 18 ||
Gāmbhīryyēṇa tiraśchakāra ja . .
14. śauryyēṇa Śakr-ātmajam dhauryyēṇ-āpī
Suvarṇanaparvvatam-ahō tyāgēna
Nāgārjunaṁ | Śaktyā .
15. dharam dhīyā Suragurum dharmēṇa
Dharmātmajam yō rūpēṇa Manōbhavam
paṭumatih kāvyēna . .
16. vim || 19 || Prathuta-sahaja-śauryyen-āyatā
śastra-saṁghāṇitī vilapatī saṁkhyē
yena .
17. [ryah] Ahahaha kum-idaṁ dhuk-kashūnāh
putra-mitra-priyatama kam-apēmah
kurmahē kiṁcha .

18. Sa Chālukya-nṛip-ādhiṣa-Mallikārjuna-
bhupatēḥ | Amātyaḥ sama bhūt-satyani
19. nākaraḥ || 21 || Tasy-ātmjō-bhūd-bhuvi
Dēvaṇ-ākhyāḥ sadā sadāchāra-vidhāna . . .
20. nāmgaṇē dāna-jal-augha-sēkaiḥ
saddharinmaśākhī vavṛidhē hi yasya || 22 ||
Ayaṁ . . .
21. dhir-vivēki-hṛidayāḥ satyāspadam puṇya-
bhūr-āchār-ācharaṇē munir-guṇa
22. mōkaḥ param | Śaury-ōtkarsha-
dhuramdhārō-jani [chapi?] tyāgasya
[bhōga]sya cha Śrīmā
23. bhūt-tad-anujō gāmbhīrya-ratnākaraḥ || 23 ||
Yasmin-saṁkhyam-upāgatē ripu
24. p-ānala-jvālā-vihvalitō lalāṭa-phalakē
kṛitv-āṁjalīm vāmechha[ti]⁴

21

First piece

- 1.¹ bhūpēna . . .
2. iēshu munirmma
3. nām khaṁh
4. tyōkti-sāra-brita
5. nāraṇah pra . . .
6. nā ṇa-daṇḍa
7. . . . śrīyaḥ saśru

8. dāryya-gāmbhiryya-dha
9. ryya-vānā
10. niśam || 43 || Śrī Śaka . . .
11. 1042

Second piece

1.
2. bhāgē mānyānām-ēva
3. chchhā[da]nārtthāya maṭha-vāsi
4. || Utsṛishṭā samvidhānāya ma . . .
5. taṁ | tatra mārtaṁḍa
6. daśa-nivarttanam || 42 || Mallarājēna
7. bhuv-āmtikē Varddbatām
supratishṭhā .
8. chaṁḍatāraḥ || 43 || Bahubhrv-va
9. rājabhis-Sagar-ādibhiḥ yasya yasya ya
10. sya tasya tadā phalaṁ || 44 ||
Shashṭhirvvarsha
11. srāṇi [svarggē] mōdati bhūmidaḥ
Āchchhētā .
12. mṭā cha tāny-ēva narakē vasētu || 45 ||
Suva . .
13. nu ekām bhūmē-apy-ekam-aṁguḷam ha .
14. m-āpnōti yavad-ābhūta-samplavam || 46 ||
..
15. radattam va yō harēta vasumdharam | Sa
16. kumr-bbhūtā pūṭribhiḥ saha pachyatē ||
17. [A]karasya kai-adānād-go kōḷinaṁ vadha

18. . . karasya kara-tyāgād-gō-kōṭi-
phalam-aśnutē ||
19. . . bōva [Bam]kaṇa Maṅgaḷa-mahā śrī śrī ||

22

1. Svasti Śrīmach-Chāḷukya-Vikrama-
varshada 45 neya Sārva
2. ri saṁvatsarada Āsvaijad-Amāvāsye
Sūryya-gra
3. haṇadaṁdu Kāḷeyanāyakan-āpati
4. yim Bīrarasaṁ Śrī Svayaṁbhu
Rebbēśvaradēva
5. rgg-āḷva Poṭṭala Ma[da]nūra Amka[de]reya
6. dhārāpūrvvakam māḍi biṭṭaru Maṅgaḷa
mahā [śrī]

23

Parama-Śrī-vanitā-vilōchana-chakōri-pūrṇa-
chandram jaga

d-varadam deva-samāja-pūjita-padāmbhōja-
dayam pannagē |

śvara-rārājita-tuṅga-puṁgaḷa-jaṭā-jūṭāmtaram
Rēvaṇē

śvaradēvaṁ namag-ige maṅgaḷa-mahāśrīyūṁ
jayaśrīyuma || 1 ||

Ka || Kamaḷeśa-nābhi-kāṁchana
 kamaḷadoḷ-ogedaṁ samasta-nirmmāṇa-guṇaḥ
 krama-bijau-enisi vedaṁ
 gamayaṁ vaṁdyaṁ Hiraṇyagaḥbhaṁ
 Brahma || 2 ||

Vri || Enisirdḍ-Ambujagarbbhaṁ-ātina-tanujaṁ
 Svāyambhu-saṁjnānītaṁ
 Manu tan-naṁdanan-apratarkkya-mahimaṁ
 Mānavyan-embhaṁ mahā
 muni Mānavya-sutaṁ Hārīti yatinātham
 tadd-Hārītaṁge va
 jra-nakhaṁ pañchaśikhaṁ śruti-smṛiti-
 mukhaṁ Hārīti lōkōttama || 3 ||

Prakaṣam Hārīti-mamtrātmkan-anupamitaṁ
 koṭṭa sandhy-ārgghya-chuḷk-ō
 dakadimdaṁ puṭṭi Chāḷukya-kuḷar-enisi
 Sōmānvaya-khyātaruṁ Kau
 śika-gōtr-ōpētaruṁ nirjṇita-vijayabhuj-
 āṭōpuruṁ bhūri-bhūbbhuṁ
 bhukaruṁ Viṣṇu-prasād ōdayaruṁ-
 enisidars-styavākyaarch-Chaḷukyar || 4 ||

Paḍedu Kumāraṁ vara-śikhī-
 dhvajakōṭṭiyaṁ-olpuvetta be-
 ḷ-goḍegaḷan-āḡumaṁ Mahiṣamarddiniyīm
 paḍed-Achynṭaṁ kuḍa

l-paḍeḍu Varāhamudreyaṇ-enal-dorevitta
Cha!ukya-vaṁśam-ēṁ
paḍedudo Durggiyūṁ tamagem-urttamum-ā
kuladaivay-em̐buda || 5 ||

Va || A Chalukyaroju ||

Ka || Tri-ṣaḍad-vyāpaka-kīrtti
dhvajan-abdhi-parita-dhātṛyaṁ
vira-chatu-
r-bbhujan-emisī Viṣṇuvarddhana
Vijayādityā-āvanīṣan-āldim baḥika 16 ||

Vṛ ॥ Jayamaṃ kaikonḍ-Ayōdhyādhīpān-
 emisī dharācchakramam v ira Satyā-
 śrayan-āḷdam taṇ-nrip-ānamtarav-
 aṇanyan āḷdar-ppalar-bbhūbhujar-nnī
 rbbhayaramnderchchina shashṭī kramigaṇan-
 emisāl śimha-piṭham baḷikkam
 Jayasimham v iran-āḷdīm baḷikav-eḷeyan-ā
 shōḍaś-ōrvviśar-āḷdar ॥ 7 ॥

Ka || Avaram baḥkka mahunā
 rṇavan enisida Maṁgaḷārṇavam
 , Raṇarāgam
 dhavala yaśōnidhi Poleke
 śi-vallabham dhareyan-āḷd-anantaram-
 āgaḷ 18 ||

Dhāreyaṃ Katvāran-ātaṃ
maruṭtanāṃgonda samayaḍol-Rāshṭrakumā ।

rar-anēkar-ā]dudam [rRa]

ṭṭara pesargg-ibhatatig-Ibhāri

muḷivavol-āgaḷ || 9 ||

Vṛi || Pariyiṭṭ-ēkāmgadiṁdam masagīda
 , Javanam pōltu kōḍiṭṭa tam[rRa]
 ṭṭara bēram bēgadoḷ-kirtraḡasi tavisi
 tann-ōṛṇe tann-ōle tann e
 ḷtarav-āśādhisaram dhikkarise bhujalatā-
 ratnakēyūram-eṁbam
 tire tāḷd-irddam dharāchakṛaman-atuḷa-
 baḷam Tailapam kshōṇipāḷa || 10 ||

Jananātham Tailapam tat-taneyan-
 atibaḷam vira-Satyaśrayam ta
 t-tanujātam Vikramāmkam tad-anujan-ene
 sand-Ayyaṇam tad-dharādhi
 , śana tammam kshatradharimam jayanidhi
 Jayasimham tad-agr-ātmajam mē
 runibham Traiḷōkyamallam tad-avanpa-
 sutam Sōvidēva-kshitiśa || 11 ||

Ka || Ātan-anujātan-avan
 kshā(khyā)tam Nṛiga-Nahusha-Naḷa-
 Bhagīratha-Bharat ō
 rrvitaḷa-patigaḷan-ēḷipa
 n ētaḡoḷam chakri Vikramādityanṛipa || 12 ||

Vṛi || Parimuttim teṁka Laṁkāpuri baḡagal-
 Ayōdhyāpuraṁ mēreyembam
 tire tann-ugr-āsiyūṁdam nimirdda neladoḷ-
 ānā-pratāra-prabhāva

llariga! ta\āydu niḷd-āgasaman-aḍardav-
 emd-amdu sāmāyanē bhī
 kara-dig-jaitrānaka-trāsita-ripu-hrideyaṁ
 Vikramādityadēva ॥ 13 ॥

Va ॥ Ā mahāmahēśvaraṁ samastabhuvanāśraya
 Śrī prithvivallabha mahārājādhirājaṁ paramēśvara
 paramabhaṭṭārakaṁ Satyāśrayakṇa-tiḷakaṁ Chāḷu
 kyābharaṇaṁ Śrīma-Tribhuvanamalladēva ॥

Ka ॥ Ā Vikramāmkanripāna ma
 nōvallabhe rāyarāṇimukha-tiḷake kaḷā !
 kōvide negaḷdaḷ Mallapi
 dēvi jagaj-janani paṭṭamādēviyenal ॥ 14 ॥

Enisida Mallapiḍēviya
 maneyoḷu śuchi dakshanāgi māpika-bhaṇḍā !
 ra-niyōgamaṁ samast-ā
 vani-janaṁ pogaḷe Nāgavarmmaṁ
 negaḷdaṁ ॥ 15 ॥

Va ॥ Ātana vaṁśāvatraṁ-emt-ene ॥

Ka ॥ Kuṁṭaḷadēśa-vadhū-mṇidu
 kuṁṭaḷadēśadavol-eseva Sāyirabāḍa !
 kka(m)ntoḍav-id-enisi kūḍe ba-
 santam-enipp Avaravāḍi-yeḷnūḷ-adaḷoḷ ॥ 16 ॥

Śrīverasu rūḍhīverasu ka
 ḷā vibhavaṁ berasu janapadaṁ verasu dhari !
 tri-vadhuge Kallakumbari
 gāve vibhūṣaṇadavol-virāḷipud-adaḷoḷ ॥ 17 ॥

stāram Vāji-kuḷāḷam

kāram Madhusūdanam pogartteyan-

āḷda || 22 ||

Madhusūdhanabhaṭṭana-vadhū

Madhusūdanadēva-vaniteg-eṇeyenisida |

... vati patibrate

vidhu-mukhi Gōvindakabbe jasmām

paḍeda! || 23 ||

Ka || Avaroḷ-udayisidan-utkṛi

shṭa-Vāji-vamś-ōday-āchala-dyumaṇi-kaḷā

rṇnavan-anupama-Māṇdhātā

pravaram Śrī Rēvaṇayya-nāyakaṇ-eseda || 24 ||

Vṛ || Tivuvinaṁ jasmāṁ dēsayan-āśritar-

tiuvinaṁ viśuddha-Manu-sūtra-

tiuvinaṁ viśuddha-Manu-sūtra-

padam nija-chittavṛttiyam

tiuvinaṁ virājisidan-apratimā-pratibhā-

guṇam Vacha

Śrivadhū toṭṭa mudrikeya pakkada

kēvaṇadamte Rēvaṇa || 25 ||

Tāmasa-rājasamgaḷan-idirppi prabhutvada

Kallakumbhari

grāmeyoḷ-Imduśekhharanan-Īśvranam

Haranam pratishṭhege |

yd-i mahi baṇṇipamtu purushārthaman-

arjjisidam dayā[m]tasō

ddāman-enippa Rēvaṇana satvaguṇam

dhareg-ekkalāvaṇa || 26 ||

Ka || Guṇa-gaṇavati nayavati Rē
 vaṇṇiyyanāyakana sati dayāvati śubhala
 kshaṇa-lakshite patihite dhā
 , riṇi baṇṇise Nālikabbe peṃpaṃ paḍedaḷ
 || 27 ||

Vṛi || Aṅgga-ātmoḍbhavarāgi peṃpuvaḍedirdaṃ
 Dēva-pāryyaṃ dhari
 tri-vinūtaṃ Madhusūdanaṃ prabhu-
 visi'shṭaṃ Nāgarājaṃ griha
 stha-varishṭhaṃ guṇi Rāmadēvan-anaghaṃ
 Gōvīṃdan-embudgha-dā
 na-vinōdar-ddhareg aivaruṃ negaḷdar-ā
 Pāṇḍ-ūdbhava-prakhyeyiṃ || 28 ||

Ka || Avaroḷage Nāgarājaṃ
 navina-Manuv-enisi dharmma-paran-enisi
 budhā
 rṇava-charāṃdran-enisi Vāji
 pravarōttamaṇ-enisi dhanyan-enisidan-
 alte || 29 ||

Vṛi || Manu-sūtraṃ charitaṃ sthīr-ōnnati-
 sur-ādri-prakamaṃ puṇya-va
 rddhanav-ātmīya-dhanaṃ gabhira-
 guṇa-[vārddhi]-prakhya-mukhyaṃ jaga
 j-jana-rakshākshama-ārppu nirmaḷa-
 yaśaṃ dik-kāminī-ratna-ma
 ṇḍanav embamīre Nāgarājan-esedaṃ
 Māṃdhāta-gōtrōttama || 30 ||

Priyadoḷ-ta . . satyabrataṽ-atuḷita-
vāg-ārppu Vēdārtthadoḷ-ni
rṇṇayavā . . rav-ādaṁ sakaḷa-jana-
manaḷ-pūrtam-ād-udgha-bhāgy-ō
dayav-aśādhisaram suttida jasad-esakaṁ
Vāji-vaṁśa-prayuktā
śiaya[ā]da khyāti tannoḷ-nile negaḷdan-
ilā-bhāgadoḷ-Nāgarāja ॥ 31 ॥

Rūḍhige saṁda dharmmamene tanneya
 taṁde chira-pratishṭheyaṁ
 māḍida Rēvaṇēśvara-nivāsaman-oppire
 māḍi kūḍe nā
 ḍāḍigaḷumbam-ādudene permmeyan-
 ārijisi Vāji-varṁśad-a
 chehāḍuvinam jasaṁbaḍedan-embudu
 dhāriṇi Nāgarājana ॥ 32 ॥

Ka ॥ Ene saṁda Nāgarājāṁ
vinay-āmbhōrāśi binnavise chaṁdra-nibh-ā
nane Suggaladēvi nṛip-āṁ
gane dharmm-ōdyukte dēvatā-
bhakteyenā ॥ 33 ॥

Va || Svasti Śrīmach-Chālukya-Vikrama-varshada
47 neya Subhakti-samvatsarada Pushya suddha 5
Ādivāra Uttarāyana-samkrāntiyāndu ||

Vṛi || Dharaṇīśa-priye sūtarāja-sute rāy-
 āntaḥpura-khyāto bi-
 ttaradim Suggaladēvi dānadoḥ-id(m)-
 atyuthṛishṭam-eṇd-ādaram

beras-udyat-tithi kūḍe kōla padinaidum
 mattaram Rēvaṇē
 śvaradēvargge namasyaviṃt-id-ene biṭṭaḷ
 dhātri nilv-annega ॥ 34 ॥

Idu dīpakk-idu pūjeg-iṃt-idu nivēdyakk-
 eṃdu tamma prabhu
 tvada sāmyaṃgaḷoḷ-āda gāṇamuman-
 oṃdam tōṃṭa-voṃdam prasi
 ddhaderaḷ-kūṃṭegaḷam namasyavene
 biṭṭam Rēvaṇēśālaya
 kke day-āmbhōnidhi Nāgarājan-anagham
 chaṃdrārkkam-uḷḷannega ॥ 35 ॥

Ka ॥ Kali Kalichōrana vadhu Re
 bbaladēvi Śiva-Svayaṃbhutaṃ sthāpise kō
 maḷe Nāgarahāḷam dvija
 kuḷōttama(m)-brahmapurige bhūmiyan-ittaḷ
 ॥ 36 ॥

Svasti samadhigata-paṃchamahāśabda mahā-
 maṇḍaḷēśvara Amarāvatī-puravarēśvara Iśvara-pādā-
 raviṃd-ānaṃda-madhukaram satya-Yudhishṭhiraṃ
 kaṭakada gōva nigalaṃkamalla markkōla bhairava
 Vaḷadēvi-labdha-vara-prasādam Śrīman-mahāmaṇḍa-
 lēśvara Eḷeyamarasaru Śrī Rēvaṇēśvaradēvarggaṃ
 brāhmaṇarggaṃ Nāgarahāḷam sarivamasyaavāgi dhārā
 pūrvvakam māḍi biṭṭaru ॥ I dharmmavan āvan-
 ōrvvam pratipāḷisidanātam Vāraṇāsiyoḷu Kurukshētra-
 doḷu sāsirva brāhmaṇargge sāsira kavileyaṃ kōḍum
 koḷagumaṃ paṃcharatnaṃgaḷiṃ kaṭṭisi koṭṭa puṇya-

man-eydugu [॥*] Idan-aḷidan-anitum brāhmaṇaru-
man-anitum kavileyuman-ā puṇyatīrtthadoḷ-aḷida
dōshaman-eydugu ॥

Ślō ॥ Bahubhir-vasudhā bhuktā rājabhis -

Sagar-ādibhiḥ
yasya yasya yadā bhūmi[ḥ*] tasya tasya
tadā phalaṁ ॥ 37 ॥

Na visham visham-ity-āhu[ḥ*] dēvasvam
visham-uchyatē
visham-ēkākinam haṁti dēvasvam
putra-pautīkam ॥ 38 ॥

24

First face

1. Ōm namaḥ-tuṅga śiraś-ehum̐bi-cham̐dra-
chāmara-chāraṇ ē Traiḷōkya-nagar-ā
2. rambha-mūḷastambhāya Saṁbhav ē ॥ Vṛi ॥
Girikanyālōḷa-netr-ōtpaḷa-vikasa-
3. na-śītāṁsu bimbōdayam bhikara śūlōddhārit-
ām̐dhāsuran-udita-lalāṭ-ēksha
4. ṇ-āgni-jvaḷan-murmura-nikshipt-ām̐ga
janm-āvayavan-anudinam rakshisuttirke
kūrtt-ā
5. daradim̐ Śrī Sōmanātham̐ sakaḷa bhuvanamaṁ
sarvaḷōk-aikanātham̐ ॥ Ka ॥ Nijajaṭha
6. ra-kōṭar-ām̐tastha-jagatrayan-enipa Hariya
pokkuḷa-kanakām̐bujadoḷ-udayi

18. nna pesaroḷe Satyāśraya-vaṁśa-āge
satkirttiyin-āḷdam jagadoḷ-ēm kritārtthano
19. Tailam || Ā Satyāśrayana magam bhāsura
nijakirtti-mudrit-āśā-vaḷayam śāśi
20. ta-virōdhi-nṛipakuḷa-śāsanān-ene negaḷdam
Vikramādityanripa || Ātan-anujātan-a
21. kḥiḷōrvvitala-parivartti-kirtti Chāḷukya
kuḷōdbhūta-nṛiparatnaśekharaṇ-ātata-bhu
22. jaśauryan-Ayyanayyam pesariṁ || Vṛi ||
Ā narapāḷasiṁhan-anujam nripa-siṁha
23. n-udagrakirtti Lakshminijayam Chāḷukya-
kuḷabliūshaṇan-apratima-pratāpan-am̐bhō
24. nidhi-mēkhaḷ-āvrita-dharāparirakshaṇa-
dakshan-ugra-tējōnidhi sāhasābharaṇan-ātta
25. jayam Jayasiṁhavallabham || Jayasiṁha-
kshiti[paṁge] puṭṭidan-iḷā-vistārit-ōdātta
26. kirttiyutam tibra-nijaprātapa-dahana-
jvālāvaḷi-dagdha-durjjaya-virāripuram sa
27. masta-nripa-chūdāratna-rārājīt-am̐ghriyu-
gam nirmmaḷa-Sōmavaṁśatīlakam trai
28. ḷōkyamallam nripam || Ka || Sāhasa-dhanan-
ene negaḷdird-Āhavamalla-kshitiśan-
agratunū
29. jam bāhubaḷa-vijita-vairisamūham
Bhuvanarkamallan-ene pesarvaḷedaṁ ||
Bhuvanai
30. kamallan-anujam bhuvanatraya-vartti-
kirtti Chāḷukya-kuḷārṇava-huma
marichi kēva

31. lane Vikramādityan-akhiḷa-nripasam-
stntyam || Vri || Nelanam vārddhi-varam
nimi[rchchi] nikhi-
32. !-āsā-damti-damtaṅga[!am] viḷasan-
nirmmaḷa-kīrtti-vallarig-aḍarppam māḍi
vikrāmtadiṁ chalamam
33. pūṇḍ-aribbhūpa-kōpaṣikhiyam targgotti
Chāḷukyarol-kali-ballālane samda
[peṁp-a]nu
34. pamam Chāḷukya-chakrēṣana || Ka || Nriga-
Nahusha-Naḷa-Bhagīratha Sagara-
Purūrava-Diḷi
35. pa-Prithu-Raghu-Rāmādiga[-ārum-innum-
illene negartteyam Vikramārkkanoṛvane pa
36. ḍedam || Va || Aṁt-enisida samasta-
bhuvanāśraya Sri prithivivallabha
mahārājādhi
37. rāja paramēśvara paramabhaṭṭārakam
Satyāśraya-kuḷatilakam Chāḷukyābharanam
38. Śrīmat-Tribhuvanamalladēva-vijayarājyam-
uttarōttar-ābhivridhi-pravarddha
39. mānam-āchamdrarkkatāram Kalyāṇapurada
neleviḍinoḷu sukha-samkathā-vinō
40. dadim rājyam geyattamire || Vri ||
Nelasiddamm-oṁde biḻpiṁ baḍagana-
deseyam ko
41. ṇḍu neldappu dōramḍalamakkuṁ viśvameṁḍ
ummaḷisi besase viśvāmarasrēṇi mā
42. ḷamḍalavādam temka muyi muḷḷeraḍu
deseyolaṁ tūlakambaṁdadim nisha[!a]

43. yōgam yōgibriṃdāraka-vinuta-padāmbhō-
ruham kuṃbhajanmam || Ka || Kaiḷāsavam
44. ba bageyim kaiḷāsadoḷ-ā muniśvaram nelasi
tapō-viḷa tadu-vana
45. kūladoḷ-ogedattu śabara . . . || Va || Īāvanam-
idemdu bageyade vanēchaia
46. rm-munikumārarkkaḷa kayyim munipatiya
hōmadhēnuvam kiita-bhu
47. jabaḷark-koṇḍ-uydaru || Vṛi || Muniśājam
tat-prapamcha-śravaṇa-samudit-ōdīē[ka]
48. n-uddāma-hōm-āgni-niyukt-ājy āhuti-
prakramada ṭṭiralu tan-ma
49. nō-jāta-nibaddha-krōdha . . . shitar-
atibhayade mūrttigoṇḍ-e . . . rppan-ivam .
50. ydōrppa kāḷāmtakan-ene janatā-kshōbhav-
ippamtir-āta . || Dāruṇa
51. kudi-kōṭi-visamkaṭa-bhājan-utka-kōp-
āruṇanētran-utkaṭita-bhīta
52. . n-uddhatō bhishana-ninādan-
udagrabaḷam bhayamkar-ākāra
53. varise puṭṭidan-ommeye hōma-kuṇḍadoḷu
|| Ka || besasu besas-emdu muni
54. dīm lubdhakaram [begga] besakeydu [ja]sa-
deseyan-aḍaralke tamd-oppisidam
[taḍadirade] hō
55. madhēnuvan-āgaḷu || Kāruṇyadimdam-idan-
ā Dhōraṇam dhaurēyan-adaḷin-itana pesa
56. ruḥ Dhōran-ene munipan-āḷdan-apāra-
yaśōrāṣi-bāḍamam . . . || Vṛi || Pāva

57. ka-vaṁśa-pāvana-charitra[re]nalu
dorevettu kīrtti-lakshmīvaran-āda Dhōra-
nripa-saṁtatī
58. yoḷ-palaruṁ nripālar-urvvīvarar-
apratarkkya-mahīnarp-paripāḷise maime-ve
59. ttu dhātrīvaḷaya-prasiddham-idu tān-
enisittu Saharamaṇḍaḷa || Ā vaṁśadoḷ ||
60. || Ka || Avanītaḷa-tiḷakar-Vahni-vaṁśa-
saṁbhavar-Agastya-gōtra varark-
Kalichōranu
61. m-Uttavanuṁ Karkkara-nuv-eṁbar-ādarb-
bhūparu || Vṛi || Gagan-āmbhō . . neyde .
nimi
62. rdd-irdd-ātmiya-satkīrtti [ne]ḷḷage tān-
im̐t-id-enalu sudhā-dhavaḷita-
prōttumgamam dēva-daitya-gaṇa-stu
63. tyaman-artthiyim̐ Karaḍikalloḷ-māḍidam̐
rūḍhi kaimige Sōmēśvaramam̐ jagam̐
pogaḷvinam̐ Śrī
64. Karkkabhūpāḷaka || Ka || Dhōra-
nripēśvaramam̐ Kalichōra-nripēśvaraman-
ātmani .
65. . dēvāgārada keladoḷu ni[rmmi]sida
. ||

Second face

66. . . . Karkkaran-agrajātan-ahita-narapāḷa-
śumḍāḷa ni

67. . . naprakaṭita pratipadā . .
 68. . . kshatratā
 69. bhūpōttama || Ā nṛipano
 70. lli saṁtāna-madama
 71. Kalichōra-pratipālaka
 72. yenalu jaga
 73. t-ari-bhūpara ka Re[bba]ladēvi-
 74. vōl-paḍedaḷ-ā || Ka ||
Kalichōra
 75. nṛipagam Rebbala nirmmaḷan-u
 76. dayisida haṁsa || Ā
 77. . . bhiṣātan-akhiḷa lipa
 78. n-aprakaṭita-rā
 79. nābijana
 80. gaḷu
 81. raḷkitada ggada bage
 82. voppaḍalpaḍa niḷeg-āspada
 83. m-enisi
 84. . || Vṛi || Vijaya Bra
 85. hma-saṁsēvya ḍāyu
 86. dham saṁ
 87.
 88. . Kalichōra nṛipāḷa
 89. [pa]tigaḷu māḍi
 90. vaṁ salisal salisal-a[byā] . . .
 91. māḍala Brahman kaḷā .
 92. Kōṭi
 93. Kara[ppa]rasa
 94. gi varttisuttam-ire || Ka || . . . Dūrva āsaṁ
nirmmaḷina ya

95. śōrāśi sakaḷa-vidyā-nidhi . . ḷaya .
nirppan-urvvitilaka [ḷ]
96. Tad-vaṁśadoḷ-itaṁ jasamaṁ
pāli
97. pempu-vaḍedane . . . lōlupate
98. ya . [ki]rttiyan-ā Niraṁjanāchār-
yyara
99. . . . ḷ Anupaman-ene negaḷda Niraṁjana-
munipana tanaya
100. . khiḷa-vidyānidhi sajjana-tilaka
an-embinam-ese .
101. du mahime lōkadoḷ-i vetta lōkapā
102. ḷēśvara-yōgiśvara ka-pu
103. ṇyan-urvvidhara-dhairyyaṁ nega[ḷdaṁ
Chandra]śekhara-munipa ḷ
104. Viḷasat-Sahasramaṁ nesirḷda
Karaḍika
105. lloḷ-iḷāmaṁḍaḷa-vinūta . . . niḷayaṁ
Śrī Chandra
106. śekharaṁ pesarv-vaḍedaṁ ḷ Vri ḷ . .
raṁjipa Sōma
107. tūtthad-eraḍuṁ tira . . . puramaṁ
dēvakun-
108. laṁgaḷaṁ taramaṁ vi
109. strita-ranya . . . māḍisa
110. l dorevettirḍda . . . munimdr-
ōdatta-ki
111. rtti-dhvaja . . . n-enisi jagatraya
112. kke chūḍāmaṇye rind-ār-
ppogaḷada

113. r-Isānaśakti-munipuṁgava yaśan-
enisid-Isānaśakti
114. munipatiya gata-[kōpa]-praśamita-
pāpā
115. . . viśuddha . . . bōdhaka . . . ॥ Vṛi ॥
Akaḷamkar-kke
116. . laṁkamaṁ dhamam
prakaṭamā
117. . . ḍa[de] vipula śā . . taśam(sam)khyāta-
kautu
118. kamaṁ nirmmaḷa nishyaṁdi-
nirddhūta
119. . . prasara r-Jnānēśa-yōgīśana
pala
120. . pogaḷa śrēṇi .
121. . . . kulaṁgaḷam palavum-udyad-gōpura-
brāta
122. rājiya palavuma satīaṁgaḷam
mā
123. [ḍiṣi] doḷu kirtti-patākeya nīḥsadar-
Jnānēśa-yō
124. gīśvara ॥

1. Svasti samasta[bhuvanāśra]ya Śrī
- 2 pṛthivīvallebha mahārājādhirāja
3. paramēśvara paramabhaṭṭāraka Satyā

4. śraya-kulaṭiḷakaṁ Chālukyā
5. bharaṇaṁ Śrīma-Tribhuvanamalla
6. dēva-vijayarājyaṁ-uttarōṭṭa
7. r-ābhivṛddhi-pravarddhamānam-āchaṁ
8. drārkkatāraṁbaram saluttamire
9. Śrī Kalyāṇada neleviḍinoḷu
10. suka(kha)samkatbā-vinōdadiṁ rājyaṁ
11. geyyuttamire Śrīma-Tribhu
12. vanamalla¹

26

1. Svasti samadhigata-paṁcha-ma
2. hāśibda mahāmaṇḍalē
3. śvara Amarāvatipurava
4. rēśvaran-Īśvara-pādāravimḍ-āna
5. nda-madhukaraṁ satya-Yu
6. dhishṭhiraṁ kaṭakada gōvaṁ ma
7. [revo]ge kāvaṁ mārkḱōla bhai
8. ravaṁ niḡaḷaṁkamalla kirttige nalla
9. . . dēvi-labdhā-varaprasāda Śrī
10. [ma-Tribhu]vanamalladēvapāda¹

27

1. Svasti Śrīmatu
2. Maleyamati
3. yarasiya kaṁbha

28

1. ¹Samasta-praśasti-sahitam Śiṣman-
mahāmaṇḍa
2. |ēśvara Egeyamarasai u Chālukya-Bhūlōka-
varshada 5 neya śādhāna
3. ṇa saṁvatsarada Āśvayujad-Amāvāsyā
Ādivāradamdina Sūrya
4. gahanaḍalu Śrīma-Jnānēśvara-
paṇḍitadēvara sannidhāṇaḍalu Śrī Śva
5. yambhu Sōmanāthadēvaigge dhārāpūrvakam
māḍi koṭṭa Gukkāve 1
6. Hippaḷagāvo 1 Bōrigāve 1 {||*}

29

- 1 Svasti samastabhuvanāśraya Śrī
pṛthivīvallabham mahā
- 2 rajadhīāja parameśvara paramabhaṭṭāraka
Satyāśraya
- 3 kulatījakam Chālukyābharaṇam Śrīmad-
Bhūlōkamallādēva
- 4 ra vijayarājyam-uttarōttarābhivṛddhi-
pravāddhamānam-a
- 5 cchamdrakkataiam saluttam rājadhani
Kalyanapurada neleva
- 6 dīnolu sukha-samkathā-vinōdadim rājyam
geyyuttamire Ta
- 7 t-pada padm-ōpajiviyappa Śrīman-
mahāmamdaśvara Egeya

8. marasaru Eraḍ-irchehhāsira bāḍaman-
āḷuttamire ||
9. Svasti samadhigata-paṁchamahāśabda
mahāmaṁḍaḷēśvaraṁ pratā
10. pa-mahēśvaraṁ maebcharipara gaṁḍaṁ
vairi-bhēruṁḍaṁ ripu-rāya-ghaṭe
11. ya diśāpaṭṭaṁ drōha-gbaraṭṭaṁ dēva-
guru-charaṇa-sarasiru
12. ha-bhriṁgaṁ sāhas-ōttuṁgan-agmaṭita-
biruda-maṁḍalikara gaṁḍaṁ
13. kalige mārtaṁḍan-āḷiṁ munnirivan-
ayyana siṁgaṁ Śrīmad-Bhūlō
14. kamalladēva-pādārādhakaṁ parabala-
sādhakaṁ nāmādi-samasta
15. praśasti-sahitaṁ Śrīman-
mahāmaṁḍaḷēśvaraṁ ānesāhaṇaṁ ve
16. rggaḍe Hemnāḍiyarasaru tamm-aiyya
Būcharasaṁgaṁ tamm-avve
17. Māḷiyabbarasigaṁ śrēynss-āge Chāḷukya-
Bhūlōka-varsha
18. da 5 neya Sādhāraṇa saṁvatsarada Pushya
bahuḷa 9 Briha
19. spativārad-uttarāyaṇa saṁkrāṁti
nimittadiṁ Karaḍika
20. Ila Śrī Svayambhu Sōmēśvaradēvara
mahāghaṭikāsthāna
21. d-ācharyy ārappa Śrīmaṇ-Jnānēśvara-
paṇḍitadēvara kālāṁ ka
22. rehchi Avaravāḍi 700 ga baḷiya Ālūru
Gauḍagāve

3. shōḍaśa-mahādānaṁgaḷaṁ koṭṭu kūḍe
mahōtsāhadoḷ-arkkaṇi . .
4. ḍidaṁ Permmāḍi-chakrēśvara || Ka || Ene
negaḷda Vikramāditya-nripaṁge [Chaḷu]
5. kya-chakravarttige hitanuṁ manadannanuṁ
atibhaktanuṁ enisidan-eḷe poga[le]
6. Rudradamḍādhiśa || Vṛi || Amit-aśvāryyama
ninnadē-vogaḷven-ātma-svā
7. mi Chāḷukya-Vikrama-chakrēśvaran-
oyde meechehi dayegeydaṁ Rudra-[daṇḍā]
8. dhipaṁge manamgoṁḍu negarttevett-
esediralu māṇikya-bhaṁḍāra-mukhya
9. menalu mikk-adhikāramam palavu . . . kaṁ
guṇaṁgoḷvina || Ka || Tamata
10. mage vogaḷvinam Vikrama-nripaṇoḷu
paḍedan-eseye sēnādhipatvamu
11. m m Rudraci mūpaṁ samasta-taṁtr-
ādihikāra-saṁpattiyuma || Ene negaḷda
12. Rudradēvana vanite sadāchāra-śīla . .
vratadoḷ-tanage samanilla vani
13. teyar-ene Rēchaladēvi peṁpuvett-
esedirdaḷu || Vṛi || Pirid-oṁd-utsāham-ā[gu]
14. ttiral-avargge meḷidēvar old tva nānā
param-āśīrvādadiṁ naṁdanar-udiyi
15. sidar -mmūrtti-vidyādharars-sākshara-
chūḍāmaṁḍanam vikrama-guṇa-niḷayam
16. Śrīdharam vipravamśābharaṇam Nārāyaṇam
bāndhava-nidhi janatā-saṁstutam pa
17. dmanābha || Ka || Nuḍiyol pusiyaṁ dānadoḷ o
[ḍambaḍam] dharimnadoḷ-kaḷamkama

18. netta . . midu durllabham-enisida nuḍi
charitaṁ dhānīmav-oppugurū Śīdhaiaṇo! ||
19. Svasti samastabhuvanāśrayaṁ Śrī
pṛithivīvallabhaṁ mahārājādhirājaṁ
20. paramēśvaraṁ paramabhaṭṭārakaṁ
Satyāśrayakuḷatīlakaṁ Chāḷuky-ābhara
21. ṇaṁ Śrīmat-Sarvvajnachakravartī
Bhūlōkamalladēvara vijayarājyam-utta
22. r-ōttar-ābhivṛiddhi-pravarddhamānam
āchāṁdrāarkaṁ salutta uttara-diśāvāna
23. digvijayada . . . saṁgamada palavum
devasad-uppayapada kuppada |u
24. sukha-saṁkathā-vinōdadaṁ rājyaṁ
geyyuttamire Tat-pādapadm-ōpajīvi Svasti
25. [samasta]-prasasti-sahitaṁ Śrīman-
mahāpradhānaṁ samasta-taṁtr-
ādhiśṭhāyakaṁ
26. . . . dhipati piriyarasi Paṭṭamahādeviyara
maneverggaḍe daṁḍanāyakaṁ
27. [Śrīdha]rayyaṁgaḷu Avaravāḍi 700
Bōdhana 700 ṛa sāmāntikeyan-ā
28. [|u]ttamire Chāḷukya-Bhūlōka-varsha 7
neya Paridhāvi saṁvatsarada
29. Śīāvāpad-Amavāsyē Budhavāra
Sūrya-grahana-nimitta Karaḍika
30. Ila Śrī Svayāmbhu Sōmanāthadēvara
aṁgabhōga raṁgabhōga vidyā
31. dana Khamḍa sphutita jirṇnōddhāraḷkaṁ
Sakkarage 80 ṛa baḷiya Bhāyi
32. gāveva samāntabhōgamam biṭṭaru ||
Maṁgaḷa Mahā Śrī ||

31

1. Ōm Jayaty-āvishkṛitaṁ Viṣṇōrv-Vārāhaṁ
kshōbhit-ārṇavaṁ da
2. kṣhiṇ-ōnnata-damshṭr-āgra-viśrānta-
bhuvanaṁ vapuḥ ||
3. Svasti samasta-bhuvanāśraya Śrī
pṛithvivallabha mahārājādhira
4. ja paramēśvara paramabhaṭṭāraka
Satyāśrayakuḷatiḷakaṁ Chāḷu
5. kyābharaṇaṁ Śrīmat-Sarvvaajnachakravartti
Bhūlōkamalladēvara vi
6. jayarājyaṁ-uttarōttar-ābhivṛiddhi-
pravarddhamānam-āchamdrā
7. rkkatāraṁ Kalyāṇapurada neleviḍinoḷu
sukha-saṁkathā-vinōdadiṁ
8. rājyaṁ goyyuttamire Śrīmach-Chāḷukya-
Bhūlōka-varshada 9 ne
9. ya Ānaṁda saṁvatsarada Āshāḍhad-
Amāvāsye Sōmavāra Sū
10. ryya-grahaṇada parvvadalu Śrīmad-agrahāra
Ērige-y-aśēsha ma
11. hājanaṁgaḷuṁ prabhugaḷuṁ sā[leya]
ghaṭeyuṁ brahmapuriya
12. mahājenaṁgaḷuṁ Ērige Taḍagūru Sīrimalige
Bavaragāveya
13. mūliga prabhugaḷuṁ vakharamuṁ
okkalan akkaḷu he[ruva] seṭṭiya
14. ruṁ emṭu luṭṭ-oḷagāṅ samasta prajegaḷu
..ūḍi yoḍaṁbaṭṭu Nakha

15. rēṣvaradali Śrīmad-Gōvīmḍarasara putraṁ
[Ve]ṇṇamayya-nāyakaru
16. mādīsida Śrī Kēṣavadēvara pūje punaskāra
dhiṇṇa dīpa nivēdya
17. kkaṁ pūjisīva brāhmaṇana grāsakkam
dēgnlada māṭa-kūṭa suṇṇa sō
18. tegaṁ kuḍal-ā yayyana tamma
[Ā]ccharasan-ācharṇdrārkkā-sthāyiyā
19. gi upārjjisida vṛitti talāḡana keyyīm
baḍaḡalu Chieṇḍeyagāveya
20. baṭṭeyīm mūḍalu haḷḷada taḍiyalli
sarvvanamasyavāḡi ma
21. hājanamḡaḷu koṭṭa kariya keyi ghaḷeya
mattar-omḍuvare
22. haḷḷada nirkkālīm keḷage sarvva-
namasyavāḡi koṭṭa tōmṭa kāla mattar-om
23. du prabhu Viṣṇudēva ā nirkkālīm
baḍaḡalu sarvvanamasyavāḡi koṭṭa
24. kariya keyi ghaḷeya mattar-omḍu ||
Brahmapuriya mahā
25. janamḡaḷu tamma Bavaraḡāveyalli
mūliga prabhu¹

First face

- 1.² maṇḍaḷika
2. kakāḡa kaḷḷāsanīḡan-ēkāṁḡavāra

3. mad-Bhūlōkamalladēva-pādārādhakaṁ
parabaḷa-sādha
4. kaṁ nāmādi-samasta-praśasti-sahitaṁ
Śrīman-mahāma
5. ṇḍaḷēśvaraṁ Eṇeyamarasaru Śrīmach-
Chāḷukya-Sarvva
6. jna-chakravartti Bhūlōka-varshada 13 neya
Kāḷayu
7. kta saṁvatsarada Bhādrapada bahuḷa
Ēkādaśi Brihaspa
8. tivāradaṁdu Śrīmad-agrahāraṁ Ērigeya
Nakarēśvara
9. dalli Veṇṇamayya-nāyakarū māḍisida
Śrī Kēśava
10. dēvargge pūje punaskāra dhūpa dīpa
nivēdyakkaṁ pūji
11. suva brāhmaṇana grāsakkaṁ dēgulada
māṭa-kūṭa su
12. ṇna-sōtegam Ukkūḷagāveyalli baḍaga
poladalu ho
13. la mēreya hoṭṭi kariya keyi ghaḷeya ma
14. ttaru nāḷkumanu ūroḷage oṁdu maneya
nivēśana
15. mumāṁ sarvvanamasyavāgi
dhārāpūrvvakaṁ māḍi
16. koṭṭaru || Sāmānyō yaṁ dharmmasētur-
nṛipāṇāṁ kālē
17. kālē pālanīyō bhavadbhūḥ Sarvvān-ētān-
bhāvinah pārtthi

18. vēmḍrān bhūyō bhūyō yāchatē
Rāmachamḍra[h*] ||
19. Svasti Śrīmatu sumkaverggaḍegaḷu
Śrīmat-Kēśavadēvarggo
20. tiṃgaḷu tiṃgaḷgo cheliḥppanneya
sumkadalū koṭṭa dṛamma voṃ
21. du | Hejjuṃkadalū koṭṭa dṛammavoṃdu |
Viśada sumkada
22. lu koṭṭa dṛammavoṃdu | Seṭṭiguttara
sārigoyalu ko
23. ṭṭa paṇaveraḍu || Sōvarasan-iṭṭa hū-
giḍu-keyya mē
24. reyalu 255 maḍiya mēreya[lu]
5 Bavaragāve maḍi
25. ya mēreyalu 85 devasavaḷa sthaḷadal-erad-
eraḍu kaṭṭu
26. hūvanikki ekādaśi saṃkrānti vyatipāta
hūṇṇa
27. me amāvāsyeya pūjeyam kaṭṭu mīḷuva ha
28. saḷahuvare mālagāḡaru ||

Second face

- 1.¹ sarvvanamasya . . .
2. beḷava kaḷave gadde kāla ma
- 3 manitu vṛittiyumaṃ sarvvanama . .
4. rāpūrvvakam māḍi koṭṭaru || I dharmma
- 5 na-maryyādeyam pratipāḷisuvavaru
6. Kurukshētra Vāranāsiyalli sāsīrvva .

7. ɳargge sāsira kavileya kōḍu koḷa[gu*]mañ
...
8. tnaṁgaḷim kaṭṭisi koṭṭa puṇyaman-
eydugu ||
9. n-aḷidavan-anitnñi brāhmaṇaruman-
anituṁ kavile
10. yuman-ā puṇyatirtthadoḷ-aḷida dōsaman-e
11. ydugu || Ka || Kōṭi payaṁ-kavileyan-ekkōṭi
12. tapōdhanara vēdavidaram pannirkkōṭiyane
kōṭi tī
13. rtthade kōṭi mahādinadoḷ-aḷidan-imt-
idan-aḷida |
14. Svadattaḥ(m) paradattaṁ vā yō harēti
vasuṁdharāṁ | Śa
15. shṭirvvarsha-sahasrāṇi viśṭbhāyāṁ
jāyatē kri
16. miḥ || Bahubhirv-vasudhā dattā rājab(h)s-
Sagar-ā
17. dibhiḥ | yasya yasya yadā bhūmis-tasya
tasya
18. tadā phalaṁ || Tōmṭada keyi maḍiya
mēre hū-
19. giḍuva dātāran-iṭṭa devasavaḷa bāsiga-
daṁḍe hū
20. ēkādasīya devasa tōmṭada hūvellavaṁ pūje
21. ya kaṭṭi hūgiḍuva salaḷidāta mālagāṇa
22. Saṁje maṭṭhada mūḍaṇa hūdōmṭamaṁ
dēva-brāhma
23. ɳarig arddha salaḷuva mālagāṇarg-arddha
ātaṁ ta(m)

24. nna bhūgada hūva kaṭṭi ākādasīyalu ta[m]du
 25. kuḍuva devasavalav-eradu kaṭṭu hūva
 26. n-ikki 280 giḍu ||

33

[Ōm] Namaḥ Sivāya

Tē vaḥ pāmtu Pinākinah katipayē kruddhasya
 bhālasthali
 janmānah kiraṇavali-stabakit-ākāśāḥ
 Kṛīṣānōḥ kaṇāḥ |
 ēshām-ēkatamasya tējasi jagaj-jālam jigishō
 ripōḥ¹
 samdhānē-pi patamga-pātam-apatat-
 Puṣhpāyudhaḥ s-āyudhaḥ || 1 ||

Kailāsō-sti samasta-parvata-patir-yaḥ
 samśrayaḥ śrēyasām
 yaṁ dēvāḥ samupāsātē suragirir-yēn-
 ālpabhārah kṛitaḥ |
 yasmai svasti vadamati siddha-munayaḥ
 siddhēr-nidhānam yataḥ
 sīmā yasya na vidyatē kṛita-dhiyām yatra
 stavō vāstavaḥ || 2 ||

Śrīmgair-ālaṁgūt-ārkaḥ pravitata-kaṭak-
 ākrānta-nānā-digamtaḥ
 sō-sti svēchchhā-nivāsas-tridaśa-mṛigadṛīśām
 minakētōś-cha bhūmih |

prāptum ratnākaratvaṁ punar-iva vilasad-
 ratna-sarvvasva-sārē
 sphārē yasy-ōpakam̐thē luṭhati jalanidhir-
 Vam̐jarā²-vyājam-ētya ॥ 3 ॥

Bibhrāṇasya tapō-vibhūtim-asamām-āstē
 hy-Agasty-ākhyayā
 vikhyātasya mahāmuneḥ śamavatām sēvyasya
 tatr-āśramah |
 yasmin-yāmika-nādavan-munivaṭu-
 svādhyāya-pāṭha-dhvaniḥ
 prōdbhasi kalī-kāla-taskara-tiraskārāya
 sannahyati ॥ 4 ॥

Tasmin-muhu-prahuta-pāvaka-dhūma-rāji
 sphāribhavad-viṭapi-pallava-mēchak-
 aughah(ghē) |
 puṇy-ōṭaj-āgra-ghaṭamāna-mṛigē kadāchi-
 t-tēpē tapāṁsi sa-śam-aika-dhanō munim̐draḥ
 ॥ 5 ॥

Unmārggēṇa prasabham-avm̐vallahāḥ
 paryyaṭamtō
 na prēkshamtē truṭad-apī yaśaḥ svachchha-
 hāra-prakāram̐ |
 yat-tasy-āpi prachura-tapasām-agragāṇyasya
 puṇyām̐
 pāpāchārās-tvaritam-aharan-hōmadām
 kāmadhenum ॥ 6 ॥

Tathiyam tatō-bhūd-ihā tasya nāma
 virasya lōkē muni-Mānasiddhiḥ ।
 tasmāt-ṭṛitīyō-bhavad-ēsha-vaṁśō va iri-
 pratāp-ānala-kālamēghaḥ ॥ 11 ॥

Vahnēi-vaṁśam-alamēhakāra śataśaḥ
 krūi-āsi-dhārā-hati
 kriḍā-dārita-vaiṇi-kumjara-tatiḥ Śrī-
 Dhōiarājō nṛipaḥ ।
 yas-ādy-āpi Himādri-Saṁkaragiri-
 Kshirāmbuī āśi-chehhalā
 d-āstē dig-valayēshu puṁjitam-iva śvetāmśu-
 gauram yasaḥ ॥ 12 ॥

Yēn-āchchludya⁶ samasta-pārthivakulam
 prāṇ-ādhiḥ kam tad-yaśō
 jagrāhi-ōbhaya-chakravartti-kaṭakē
 Śri-Mumja-Tailēśvarē ।
 yad-va rakshita . shṭhyāsaya
 n-gōpālāḥ kaṭakastha nachchhasanam
 ॥ 13 ॥

Kshōṇi-chakr-ākramaṇa-mupuḥ ōddamda
 dōrddamda
 . ⁶ bhagna-pratibhaṭa nṛ pa-prēyasī-
 kelihāsah ।
 kshir-āmbhōdhei-iva suranasām aśrayaḥ
 parijātō
 jātas-tasmād-Yama-iva paṇa(h)-kshimābhritam
 Uttam-ākhyah ॥ 14 ॥

yasmin-vikrama-bhāji rājani milat-
 saṅgrāma-bhūmau bhṛīṣam
 kva sthairyam kva bhujau kva vīrya-
 garimā kv-ātmā punaḥ kṣmābhṛitām ॥ 18 ॥

Garjja-jimūtamūrtti-prabala-ripu-bal-ājau
 hi bhūpēna yēna
 māyā-nirmāṇa-karma-pratikṛiti-vikṛit-
 ānēka-nēpathya-bhāmji !
 vairi-prāṇa-prayāṇa-pravaṇa-nipuṇayā
 khaḍga-yashtyā sthitō-pi?
 prēta-prōt-āmtra-tamtri-niraya-virachitāny-
 āśu rakshāmsi yēna ॥ 19 ॥

Snigdham svakiyaṁ priya-bhāṣaṇaṁ cha
 manōbhirāmē maṇikumḍalē cha ।
 yēn-aitad-āśu dvishad-aṁganānā
 m-agōcharaṁ śrōtra-yugasya chakrē ॥ 20 ॥

Bhagnā Bhārata-bhāvatā vigalitō Rāmāyaṇ-
 śirṇṇā jirṇṇa-purāṇa-paddhatir-itō
 n-ākhyāyikānām gatiḥ ।
 praty-āśāṁ prati-namḍalaṁ prati-puraṁ
 praty-āpagaṁ praty-agaṁ
 tasya kshatriya-puṁgavasya yaśasā
 trailōkyam-āpūritaṁ ॥ 21 ॥

Anvām samāna guṇam-asya nṛpasya kaṁchi
d-draśtūṁ vikṣiṣṭa-hṛiday-ēva kutūhalēna !

kīrttiḥ parā prathama-kētaka-rēṇu-śubhrā
 lōka-trayaṁ bhramati saṁtatam-aśram-aiva
 || 22 ||

Yasy-ābhavad-vyākaraṇaṁ pramāṇaṁ
 rājyē prajā-raṁjana-tatparasya ।
 chōra-dhvanēr-dāruṇa-kāraṇasya
 anyatra chitrē yadi vā prachāraḥ || 23 ||

Bhūr-bhidyēta surālayō-pi śatadhā śiryyēta
 dīryyēta cha
 bramhāṁḍaṁ . . mēyur-ugra-kīranāḥ
 śuśhyēyur-aṁbōdhayaḥ ।
 vā[ksē]tur-nahi bhidyatē pu . . . py-asti cha
 Arg-ākhyasya mahīpatēḥ punar-itaḥ
 satyāyatē vīkramaḥ || 24 ||

Pūjyānāṁ pa rīśaḥ subhaṭa-parishadām-
 arthināṁ . . .
 masya sūnuḥ para-yuvati-janasya-
 ā[rta-vṛinda]⁸sya tātaḥ ।
 [saṁ] yō-yaṁ hara-charaṇa-rajō-rāji-
 rajych-chharirō
 yō jāt-ōtsāha-[yu]ktaḥ prasabham-arīhalaṁ
 ch-aika-vīraḥ pinashṭi || 25 ||

Rājyam n[rj]ita²-kaṁṭakaṁ pratibhaṭaiḥ
 śūnyāś-chatasrō dīśaḥ
 śāntaḥ sustha sukhi cha naṁdati janō
 nīrddvaṁdvam-urvvitalaṁ ।

Svvarlōkād-api daṁḍaśūka-bhavanād ā sapta-
 sūndhūllasa
 d-vēlā-tira-taraṁga(gī)tādd-hi bhavanād-
 anvishiya bhūmaṁḍalāt ।
 ēkaikam guru-chāru-sāra-charitaṁ lōka
 prabōdhi-āspadaṁ
 dhātīā pātram-idaṁ vichitra-vibhavaḥ ēḥ(ā aḥ) ।
 Śrī-Siddhugir-nirmitaḥ ॥ 30 ॥

Prithvitirtha-pur-āgrahāra-nagara-
grāmair-aśūny-ōdarā
yāvan-naṁdyata-naṁdati klamaharam
chakram cha hhumibhujām /
Śrī-Siddhēśvaradaivatāya vishayē Śrī-
Yerga-dhātripatiḥ
praty-āśam prati-naṁḍalam prati-puram
drammam cha nishkam dadau ॥ 36 ॥

Rākā Kṛittikayā yutā kim-aparam māsō
yadā Kārttikah
Bhānur-madhyadinam gatō gurumaṭhe
Rēbhēśvarē tishṭhata
śrēshṭhām śrēshṭhi-nivēditām śubhakathām
bhūpēna samśruvata
Śrī-Siddhēśvara-pūjanāya vihitam bhaktyā
śilāśāsanam ॥ 37 ॥

Yan-Nārāyaṇa-Bāṇa-Rāvaṇa-mukhā jirṇā
Dadhich-ādayaḥ
śrūyamte Śiva-śāsan-aika-niratā mānyāś-cha
dhanyāś-cha te
tēśhām tvaṁ uḡalamkamalla charamaḥ kālē
kalau samprati
Sri-Chaṁḍeśvara-pāda-paṁkaja-rajō-
dhūlibhir-āpāmsulāḥ ॥ 38 ॥

Kim v-ānyaḥ sa Mahēśa-pāda-patana-
prōddhūta-piḍā-chayō
Raibhēyō ripu-rāja-mastaka-maṇi-
prakṣhaṇṇa-hhumitalaḥ !

yat-pāṇim maṇi-mudrikā-nibhavaśād-
 āsādyā chintāmaṇi
 r-ddin-ārtti-prasam-aika-kēli-kalanā-
 kautūhalaṁ pushyati ॥ 39 ॥

Stutyāny-ēva śirāmsi rākshasa-patēś-
 chhind-iti chhind-iti mām
 pratyekam karakarttikāgra-saraṇa-
 bhrashtāni Śambhōḥ puraḥ |
 stutyāḥ kiṁ sa Haraprasādanaparō
 Gauri-śaīrō Hariḥ
 stutyāḥ Śi Nigalamkamalla-nṛipatis-
 tābhyām tṛitīyāḥ Śivaḥ ॥ 40 ॥

Yaday-ap-īyaṁ dharā bhuktā bhūpālaiḥ
 Sagar-ādibhiḥ |
 yasya yasya yadā bhūmis-tasya tasya
 tadā phalaṁ ॥ 41 ॥

Kāvya-āmṛitair-v-ātha kathāmṛitair-v-ā
 ady āpi jivānti mṛitā mahiśāḥ |
 pūva-prasadāt kavī-puṁgavānām nṛipasya
 tasmāt-kavir-ēva mṛitaṁ ॥ 42 ॥

Viprāḥ parvaṇi parvaṇi kṣhititalaṁ
 kurvaṁtu yūp-amkuraṁ
 bhūpālāḥ paripālayaṁtu sakalaṁ lōkaṁ
 svadharmā-sthitāḥ |
 gāvaḥ saṁtu sukhaṁ sunaṁdatu janō mū
 bhūt-khala-prōdbhavaḥ

pūjyāntām kavayaḥ sukīrtti-gaṇikā-
nāṭya-pratishṭhā bhuvī ॥ 43 ॥

Likhitaṁ lēkhaka-Lakshmaṇēna 1 Iti śubhaṁ ॥

34

- 1.² Svasti Śrīmach-Chāṭukya -
Pratāpachakravartti Jagadēkamalladēva
varshada
2. [10] neya Vibhava saṁvatsarada Vaiśākhada
Amāvāsye Maṁgaḷavāra Sū
3. ryyagrahaṇa nimittadiṁ Śrīman-
mahāpradhāna maneṁ erggaḍe taṁtrad-
adhishṭhā³

35

1. ³dhukara 1 satya-Yudhishṭhira 1 kaṭa[ka]
2. da gōva 1 nigāḷaṁkamalla 1 mārkkōla bhai
3. rava 1 Vaḷadēvi-labdha-varaprasādam Śrīma
4. n-mahāmaṁḍaḷēśvaraṁ Eḡeyamarasa
5. ru Śukla saṁvatsarad . Pushya Suddha A
6. shṭami Śukravāradaṁ lu Śrīmat-sarvva
7. namasyad-agrahāram Ērigeya Śrī
Mūlasth inadēvara pūje punaskā
8. ra dhūpa dīpa nivēdy .[kaṁ] dēgulada mā

9. ṭa-kūṭa suṇṇa-sōtegam̃ Ukkuḷagāve
10. ya baḍaga-volada holavēreya ho
11. [ṭṭi]kariya keyi ghaḷeya mattaru 4

36

1. samadhigata
2. pañchamahāśabda mahāmam̃
3. ḍaḷēśvara . . . Nāīāyaṇa
4. ra pratipanna
5. Gāmgēya paranā
6. ri-sahōdara
7.
8. nāmāmkita . .
9. Aparādityadēvana
10. tirada baḷiya tirtthada
11.
12. pārṇvarggam̃ .
13. bhāgada siddha
14. pū .
15. śilāśāsane¹

37

- 1.²
2. Veṇṇamāyana
3. yakaru mādḍida [kē]śa
4. [va]devara mivedyakke sarvvana

5. masyavāgi koṭṭa yeraḍu ma
6.
7. seya koṭṭai u

38

1. 'aṃkadoḷu matta 5 adakke va
2. riśa nibaṃdhadim tiguva-aruva
3. ṇa kariya damma 5 bāvi
4. yim mūḍa ombattu kayi ma
5. nova pratipāḷisuvar
6. *Sāmānyō-yam dharmmasētur-ṇi*
7. pāṇām kāḷē kāḷē pāḷaniyō
8. bhavadbhiḥ Sarva ān-ētān-bhāgina[ṭ-pā]
9. ti(rtthi)veṃdrān bhūyō bhūyō
10. yāchatē Rāmabhadraḥ || Savadattam
11. paradattam vā yō harētu va
12. suṃdharā Shashṭi-varīśa-sahasrā
13. ṇi vishṭhāyām jāyātē kri
14. miḥ | I dharmava nō
15. ravan-aḷidavam Vāraṇā[si]
16. yali kavilevam brāhma
17. ṇana konda pāpam sā[rggu]

39

First face

1. Ōm namah Śivāya Namas-tuṃga-śiraś-chuṃ
2. bi-chandra-chāmara-chāravē Traḷōkya-na

3. gar-ārambha-mūla-stāmbhāya Saṁbhavē ||
4. Svasti samastabhuvanāśraya Śrī pṛithvī
5. vallabha [mahārājādhirāja] Kāṣm̐jara
6. puravarādhiśvara suvarṇa-vṛishabhadhivaja
7. chakravartti
8.
9. Kalichōrarasa¹

Second face

1. mattam Rāmēśvarabhaṭṭarige [vṛitti]
2. mattam Nīlakam̐ṭhabhaṭṭōpādhyā
3. yargge vṛitti | Chāṁdrabha
4. ṭṭarige vṛitti | Mallidēvabha
5. ṭṭarige vṛitti | Kēśavabhaṭṭa
6. rige vṛitti | Dēhārada Mā
7. yidēvarige vṛitti | Bōḷa
8. gāveyavarige vṛitti | Nā
9. raṇadēva Jōgadēvargge [vri]
10. tti |¹
11. vṛitti | Heggāḍe Bhairava[dē]
12. varige vṛitti | Dēhārada .
13. tige vṛitti | . tipura . . .
14. ri . . . ge vṛitti | sāsana
15. barada sēnabōga Daya
16. ṇam̐ge vṛitti | Aṁtu vṛitti 1{2}
17. mattam dēvarige [kari] . . .
18. ḍa-nāḍalu [vū]ralu āya
19. gadyāṇavom̐du | Jumnava

20. ligeya sthaḷadalu aṁgaḍi
21. vomdu 1 Lakhkhvaṭṭada 14
22. dēvara naṁdādivigege gā
23. ṇa 3 1 Vaḷagāveyalu tōm
24. ṭa 2 1 Jumnavaḷigeya [ke]ṛeya
25. muṁdaṇa tōmṭa 1 Jumnavaḷigeya
26. sthaḷadalu hoṁgo yaḍake 10
27. eleya heṇiṁge ka[ṭṭu] 1 1 hē
28. ṛinalu mūlevatta māna 1 [mo]
29. ṭṭeyalu soḷasa 2 1 bhaṁḍiya
30. lu baḷḷa 1 1 Mattaṁ dēvara ba
31. ḍagala gurugaḷa nivēśa
32. na 10 1 Mattaṁ dēvara baḍaga
33. (ga)¹lu brāhmaṇa nivēśana 24
34. iṁt-inutakkaṁ Triḷōchanadēva
35. r-āchāryyaru ॥ Śrī
36. Sāmānyō-yaṁ dharmma-sētu
37. r-nṛipāṇāṁ kālē kālē pālani
38. yō mahadbhiḥ 1 sarvvān-ētan-bhāvi
39. naḥ pārttluvēṁdrān bhūyō
40. bhūyō yāchatē Rā[ma]chamdraḥ ॥

Third face

41. Bahubhir-vvasudhā bhuktā Dī
42. ḷipa-Sagar-ādibhiḥ yasya ya
43. sya yadā bhūmih tasya
44. tasya tadā phalaṁ ॥ Dānaṁ vā
45. pālanaṁ v-ēti dānā

46. t śrēyō-nupāla
 47. nam dānāt-svarggam-avāpnōti
 48. pālanād-achyutam padam ||
 49. Gām-ekām ratnikām-ekām bhū
 50. mēr-apy-ekam-angulam hana[n]
 51. narakam-āpnōti yāva
 52. d-ābhūta-samplavam || Svada
 53. ttām paradattām vā yō hare
 54. ta vasmudharām shashṭirvarsha-sa
 55. hasrāṇi vishṭhāyām jā
 56. yate krimih || [Im]t-i vritti
 57. [ya]nu āvarā va ka
 58. [la]dalu rājyam geydavaru
 59. [i] dharinnavam pratipāḥi
 60. [salā]gade yimti dharinmakke
 61. yadda bamdavaru Varanā
 62. si Gurukshetradalu saha
 63. sra kapileyam sahasra brahma
 64. naran-ahda dōsman eyduva
 65. [ru ||] Brahmana-vritti kalpa
 66. ghaḥeya mattaru 12 a
 67. revattaru [ma]di devālaya
 68. [va]nu madida Ramnōjana v
 69. tti 2 Mayipōjamge vritti [2]
 70. Śasanavam bareda senabōva
 71. Dayana || Mangala mahā Śrī
 72. śrī
 73¹ tidane [tō]take śrī
 74 liya ma ve

40

Śrī¹

Līlā-Varāhō jayatu daṁśhṛ-āgrē yasya mēdinī
bhāti tat-kāṁti-rakshārtham² vinyas-

āmjana-chitravat³ || 1 ||

Jayatu jagad-adhiśah Pārvatī-jīvitēśah
praṇata-jana-sukh-ēśah sarvabhōg-ārpaṇēśah
tṛi(tri)bhuvana-bhuvanēśo yōga-sīṁdhāv⁴-

adhiśah

sakala-jana-sukhēśō Mallināthō Mahēśam(śah)

|| 2 ||

Vistārayatu Lakṣmīvō(r-vaḥ) suvavṇa

vṛishabhadravajrah

ta(ya)t-patāk-āṁl-ōddhūta-śatru-tūla

lavam⁵ bhuvī || 3 ||

Śrīmad-bhūbhru(bhṛi)t-kulē⁶ jātō rRatṭa-

vaṁśa-samudbhavaḥ

Dēvapāla itī [khyā]tō rājā rājā-śīrōmaṇiḥ || 4 ||⁷

Tasy-ātma-jō-bhavat-srī(ch-chhri)mān

Vikramārka-mahīpatiḥ

pratāpa-glapit-ārātī⁸-vanitā-nayan-ōtpala[h*]

|| 5 ||

Tasya putrō-bhavat-srī(ch-chhri)mān Ballāla[h*]

prithivīpati[h*]

Śrī-Nāgēśa pad āmbhōja-prāsāda-dhana-

garvitv[h*] || 6 ||

Jagadau(d-dau)rbhāgya-nāśāya śatru-
 paṁ(pa)ksha(ḥ)-kshayāya cha ।
 mitr-ābhyudaya-rūpāya jātō Ballāla
 bhūpati[ḥ*] ॥ 7 ॥

Kavi(pi)dhvajā-labdha-varaprasādaḥ
 pratyarthi-pru(pri)thvīpatibhirvivādaḥ ।
 saṁgrāma-raṁgē vijit-aika-bāhō(huḥ)⁹
 Ballāla-bhūpāla-jayapravādaḥ ॥ 8 ॥

Utpannō bhuvanaikavira-vibhavaḥ
 śrī-Vikramarkk-ātma-jō
 bhaktis-sā(śch-ā)para-Chaṁḍikā vi(ni)ja-
 padē kirttir-ḡagad-vyāpini ।
 śakti[ḥ*] kshmā-paripālānē nija-bhuj-
 ōtsāh-ārjjit-ōrvvi sthirā
 jātā [ta*]t-pada¹⁰-pamkaja-praṇayinō
 Ballāla-bhūpasya vai ॥ 9 ॥

Drupya-d-vanri-balipradāna-samayē bhūt-
 aughā-saṁprītayē
 saṁgra(grā)mēshv-abhay-ārthīnō hy-atithayō
 jātā hi tē śatravaḥ ।
 Vira-śrī-parirāmbhaṇ-ōchita-bhujā-vyāpāra-
 līlā tava
 śrī-Ballāla-narēndra vismayakari kēshām
 na jātā bhuvi¹¹ ॥ 10 ॥

Jayaty-udāraḥ kru(kṛ)ta-sad-vichāraḥ
 satkīrtihāraḥ samaya-prachāraṁ(raḥ)

śaṣṭrēvichārō bhuvanaika-vīram(rah)
saṁgrāmadhīr-ōrjjita-satva-sārah || 11 ||

Ballālabhūpaḥ kula-ratnadīpō
maṁtraika-rūpō vijaya-svarūpaḥ |
Lakshmiy-ānurūpō bhuvī vishpurūpō
sā[kṣhi]svarūpaḥ kru(kṣi)takru(kṣi)tya-rūpaḥ || 12 ||

Āntaḥpurē janapadē njagēhamātrē garjanti
garvvagaralāvru(vṛi)ta-maṁḍalikāḥ |
Ballālabhūpa-nija-digvijaya-pradhāna-nissāna-
jhaṁjhaṇa-rava^{1 2}-śravaṇam na y āvat || 13 ||

Saṁsāra-sāra-sarasīruha-garbha-j-āsau
saubhāgya-rōḥaṇagīrēr-adhidēvatā vā |
lāvaṇya-sāra-maṇi-guṇaphita-mālikā vā lōka-
prasidha(dhā)-nayan-āṁṛita-vāhinī vā || 14 ||

Kaṁdarppa-bhūpa-jaya-kumjara-vaijanti
saubhāgya-chūta-vanarāja-vasanta-lakṣmīḥ
Pradyumna-digvijaya-maṁgala-maṁḍana-śrī[h*]
śrī-Pushpachāpa-vijay-ōrjjita-chāpavallī || 15 ||

Dhātrā svakiya-nija-kauśala-darśanāya
Kaṁdarppa-darppa-vibhavāya jagadd-hitāya |
strīratna-lakṣhaṇa-guṇa-vraja-darśanāya
sru(sṛi)shṭā [i]yaṁ jagatī l'ommaladēvik-
ākhyā || 16 ||

Kim saubhāgya-guṇ-ōdayī Girisutā kim vā
Payōdhēs-sutā
Kim v-Ēmdōḥ kuladēvatā kim-athavā
Kāṁdarppa-śaktiḥ parā |

kiṃ kṣhatr-ānvaya-vīrakirttir-athavā
 trailōkya-ratn-ōnnatī(h)
 r-yukt-āsau bhuvi vīrapaṭṭamahishī
 Ballālabhūpa-priyā || 17 ||

Śrīvatsa-vaṃśē vipulē jātō lōka-viśēṣakalī
 vaṃśāvalī-sthitō Bhīmaḥ sū(su)vṛittō¹⁸
 ratnavad-babhaḥ || 18 ||

Tasya putrō-bhavat-sri-(cheḥhri)mān
 nsri (mān Śri)patir-bhuvi viśrutah
 Śitikamṭhapad-āmbhōja-madhupāna
 madhuvrataḥ || 19 ||

Mallik-ākhyā sati tasya vīrasūrd-Dēvakī-samā |
 Chaturas-tanayām(ī ān) lēbhē Śrīpatēr-vikram-
 ōrjjitān || 20 ||

Teshām jē(jyē)shṭhō-bhavat-sri(cheḥhri)mān
 Śrīmad-Dēvachamūpatih |
 Praudha-madhyāsu mugdhāsu¹⁴ nāyakī-
 nayan-ōtsavaḥ || 21 ||

Bhatī tasy-ānujō marīti Bhīmō Bhāskara-
 vad-bhuvi(h)
 guṇinām vallabha[h*] śrīmān nirdōśhābbhiḥ
 mava(shō Bhīmavat) sadā¹⁵ || 22 ||

Satyavādi kṣhamā-yuktō dharmma-mūrttiḥ
 priyamvadaḥ |
 lakṣhaṇikō guṇa-jē(jyē)shṭha[h*] śrēṣṭhō(shṭhō)
 Bhīma-chamūpatih || 23 ||

Kalpavri(vṛi)ksha iv-ābhāti Bhīmadēvaḥ sadā
 bhuvī ।
 arthit-ārtha-pradō nityam vibudh-ānamda-
 dāyakaḥ ॥ 24 ॥

Yāt-ōm̐taram̐ga-mam̐trēshu upadēshṭā
 hitam̐ prabhōḥ¹⁶ ।
 Ta[sy-ā]mātya-padam̐ prāptō Bhīmō Bhīma-
 prasādataḥ ॥ 25 ॥

tasyānujō-bhavat-srī(clehhri)mān-
 Arasayya¹⁷-chamūpati[h*] ।
 Ahit-āpakriyā-dakshō dānē tyāgē¹⁸ chatur-
 bhujah ॥ 26 ॥

Dharmarāja-samah̐ kōpē¹⁹ prasādē Dhanad-
 ōpamah̐ ।
 Savitrā tējasi samah̐ śāmtāv-Amṛita
 didhitiḥ²⁰ ॥ 27 ॥

Bru(Bṛi)haspati-samō mam̐trē sāhasē
 Bhārggav-ōpamah̐ ।
 gāmbhīryē sāgara-samah̐ sthairje(yē)
 mēsur-iv-āparaḥ ॥ 28 ॥

Chakāra matum̐m̐nu(mān vi)rō dēvatāyatane
 matim̐ ।
 sarvakām̐apradō dēvō Mallināthō pratishṭi
 (shṭhi)taḥ ॥ 29 ॥

Uddam̐ḍa-dam̐ḍanāthānām mada-kham̐ḍana-
 pam̐ḍitaḥ |
 dōrddam̐ḍa-mam̐ḍalēn-aiva Chāvum̐ḍa[h*]
 chaturō-bhavat || 30 ||

Īśvar-ōktō yathā [Bhriṁ](bhriṁ)gis-tath-
 ēyaṁ vasudhā priyā |
 Tasmād-abhūd-viśēsho-sau [Bhriṁ]
 (Bhriṁ)gavall-Iti sam̐jnayā²¹ || 31 ||

Ārādhyē vipulē purē jana-sukh-ānam̐da-
 pragalbhe śubhe
 prāsādādy-upalakshitē cha vipaṇi-
 śrēṇiprajushṭe dhruvē |
 Kā[lē] Kalpita-sam̐kha-bhēri-ninadē hōm-
 ānal-ōdbhāsitē
 sarvasthāna-viśēshak-ōttara-diśi prāsāda-
 sam̐sthā kru(kṛi)tā || 32 ||

Prasāsti vasudhām virō vārit-āri²²-kulōdayaḥ |
 tēna rājanvatī jātā bhūdēvair-bbhūshitā
 cha bhūḥ || 33 ||

Sastā prasastis-tasy-aiva²³ [h*]

Svasti samasta-prasasti-samavēta-bhēri-nissāṇa-
 mṛidam̐ga-kāhala-sam̐kli-ādi-samadhiyata-paṁcha-
 mahāśabd-ālam̐kār-ālam̐kri(kṛi)t-āgaṇya-puṇya-sam̐-
 bhavaḥ || 1 || Sakala-Bhuvana-sāmīājy-ōnnati-laksha-
 ṇa-sahasra-phala-bhōga-bhāga-yuktāḥ (ktaḥ) || 2 ||
 rRaṭṭa-kula-kamala-mārttam̐ḍa[h*] pracham̐ḍa-pra-

tibhaṭṭa(ṭa)-subhaṭṭa²⁴(ṭaḥ) Karnnāṭak-ādi-maṁḍa-
 lika-vēśyā-bhjaṁga[h*] || 3 || Nija-bhuja-bal-ōttuṁ-
 ga[h*] sāhasika-raṁga[h*]²⁵ pratibhaṭa-mada-bhaṁ-
 ga[h*] chaushashṭi-kalā-prasaṁga[h*] Kanaka-sīkhar-
 ōttuṁga[h*] kīrtti-kāmtā-prasaṁga[h*] ebatura-yuvati
 jana-manō-nartan-aika-raṁga[h*] vaṁḍijana-stuti-
 prasaṁga[h*] || 4 || Vipra-augha-pradatta-Rug-Yajus-
 Sām-Ātharvaṇ-ōkt-āśīrvāda-śata-sahasra-dhra(dhṛi)t-
 ōttam-aṁga[h*] [ya]jana-prasaṁga[h*] || 5 || Śrī-Nāgē
 śvaradēva-pad-āmbhōja-bhriṁ(bhṛiṁ)ga[h*] bhuja
 bal-āpā(sā)dita-Vira-lakshmi-prasaṁga[h*] || 6 || Śrī-
 Ballālabhūpa[h*] Pushpachāpa-rūpa[h*] Kāmini-jana-
 Manōraṁjan-aika-rūpa[h*] ripubala-kri(kṛi)tāmtarūpa
 [h*] || 7 || Kavim(pi)dhvajādēvi-pad-āmbhōruba-valla
 bha[h*] bhaya-lōbha²⁶-durllabha[h*] chatur-udadhi-
 mēkhal-ēlā-vadhū-vallabha[h*] || 8 || Śrīmad-Āmard
 dakapuravarēśvara[h*] paṭṭamahishi-Pommakarāṇi
 . . dhiśvara[h*]²⁷ sakala-sāmrājya-lakshmi-lakshaṇ-
 ādhiśvara[h*] saubhāgy-ēśvara[h*] parapur²⁸-ādhi
 śēśvara[h*] shōḍaśa-vidha-yāchaka-jana-pōshaṇ-ādhi
 śvara[h*] || 9 || Pratyarthi-maṁḍalika-maṁḍali-maṁ-
 ḍana-pratibimbīta-nakha-maṁḍala[h*] udvṛitt-ārāti-
 bhū-bhṛit-kula-pakṣa-cheḥchhēdan-ākhaṁḍala-pra
 namita-ripu-maṁḍala[h*] anēka-daṁḍādhiśa-maṁḍit-
 ōrvi-maṁḍala - bhūshittā(t-ā)nēka-bbūshaṇa-maṁḍa
 na[h*] puṁḍarika-cheḥbhāy-āśraya-vidāmbita-ripu-
 maṁḍala[h*] || 10 || Karnnāṭi-Karōda[cheḥha-cheḥā]
 marānilā(la) narttita-kshīrōdōshṛiṣh-āṁchala[h*] || 11 ||
 Āmḍhra²⁹-puraṁdhrikarōdaṁsa vyajan-ānil-āpahṛi
 ta-lalāṭa-sthita-prasvēda-sukha-phalaḥ Kāśmīri-ku-

cha-kumbha-kumkuma-paṁk-ālamkri(kṛi)ta-kula-va
ksha-sthalaḥ || 12 || Srim(śrīm)gāra-gurn-Gurjjari-
Karōdaṁsa-mauktika-nakshatramāl-ālamkṛit-ōrastha-
laḥ³⁰ Mahārāshṭri-manōhara-kara-kamal-āṁguli-vi-
mṛidita-pādapallavaḥ || 13 || Dīmbha-bhāva-pratha-
ma-lila-kṛiḍā-chchhalēna pa[ia]³¹ rāja-ājya-lakshmi-
sambhōga-pragalbha-vibhav-ōdayaḥ || udvru(dvṛi)tt-
ārāti-maṁḍa . . manōbhava³²-smarya-smara-hara-
paṁchānanaḥ śaraṇ-āgata-maṁḍalika-maṁḍali-manō
rama-vibhava-pradāna-paṁchānanaḥ Aṁdhra-maṁḍa-
lika-matt-ēbha-mada-bhaṁga-paṁchānanaḥ uddam-
ḍa-valri-hṛit-kavāṭapāṭana³³-supa . sakirtti-kēsara . .
tṭahāsa-paṁchānanaḥ nānā-vidha-vibudha-tati-stuti-
prā[pta]-paṁchānanaḥ || 14 || Ari-biruda-sāmaṁta-
Nārāyaṇa[h*] Mailugi-maṁḍalika-rājya-pratishṭhābhā-
ryō Yādava-rājya-sthairy-āchāryō[grā ?] iva haḥ-āgra
. . haraṇā . . vāsi-vahala-pēshaṇ-āchāryaḥ saṁgrāma-
trast-ārāti-hhūbhru(bhṛi)t-saṁgha-prāṇa-trāṇan-āchā-
ryaḥ || 15 || Pūrva-dig-āsrita-kshatra-kul ōparjjit-
ōpāyana grahaṇa-prita-manāḥ Dakṣiṇa-dig-āsrita-
pratipaksha-kshatra-kula-śikshā-daksha-dakṣiṇa-bhu-
jaḥ Paśchima-dig-āsrita-bhūpāla-bhōg-āharaṇa-pra-
galbhaḥ Uttara-dig-āsrita-rāja-[bhāji]ta-pura-var-
ōchchāṭana-su[bhaṭa]-pratāp-ōdayaḥ sapta-āśv ai[h*]
sapta-saptir-iva bāṭ-āṁdhra³⁴-tamastōma-vināśana-
paṭu-prabhāta-pratāp-ōdaya-prasārta-karaḥ kuksha-
tra-sēvā-saṁparkka-kalaṁka-paṁka - prakshālānāya
saṁgrām-āgata-subhaṭ-augham-ajasra³⁵-dhārā-jalai
[h*] vimali-kṛit-ōttama-karaḥ Jayaśrī-pāda-padm-
ālaktak-ālamkri(kṛi)ta iva bhrājishṇutara³⁶-vāri-

vārit-ārāti-saṁgh-ōnnata-karaḥ Vira-lakshmi-nartt
 an-aika-raṁga-saṁ grāma-raṁga-raṁjana-vyākīrṇa-
 [vyā] · kō · rāti-vaṁdana padm-ōtkara-karaḥ śatru-
 śarīr-ōttha-śastra-kshataj-āruṇa-jalasamsikta-turaga-
 khura-kshuṇṇ-āji-bhrajita-āji-vāraṇa-narō-tpala-śa
 ta-sahasr-ālaṁkri(kṛ)ta³⁷-karaḥ utkaṭa-sphuṭa vāch
 āṭa-kravyāda-pratōshana-prasādhita-ka[raḥ] nru(nṛi)
 tyat-kābam[dh-ā]kshita-k-ōshṇa-rakt-āsvāda-mata
 (tta)-piśācha-chaya-saṁgama-baṁdhn-baṁdhura-ka
 raḥ³⁸ Jaya-vadhū-hṛidaya-sthita-tara-āruṇa-maṇi-
 chohhāyā-chohhalēna manōnurāga-pradarśana-parām-
 ālōkya³⁹ priti-kāmtakit-ōttama bhōgi[ta]-karaḥ vai
 ri-vadhū-vadan-ābja-lakshmi-haraṇa-pragalbha-nisāka
 raḥ ripu-kāmtā-nayan-ōtpala-prabhā-haraṇa-prakaṭi
 ta-dīnakaraḥ pratāp-ānala-pradagdha-hṛida-sthita-
 priyatama-prāṇa-trāṇan-ōdyukta-mugdh-āri⁴⁰-vad
 hū-nayana-jalapravāha-prasā(sā)dhita-karaḥ saṁpūr
 ṇṇ-ārtha-pradān-ōna(nna)⁴¹ta-karaḥ Śiva-saṁsparśa-
 pratishṭhita-sakala-saṁpat-saṁpādita-karaḥ sakala-
 saṁpat-sarōjinī-vikāsa-prabhāta-bhāskar-ōdayaḥ ity-
 evam-ādi-guṇa-gaṇ-ālaṁkri(kṛ)ta-śrī-Ballāla-bhūpā
 lēna pradattā bhū[h*] || chha ||

Sakād-ārabhiya sāhasra-trayōdaśa-śattō(tō)ttarē
 saṁvatsarē Virōdhakru(kṛ)n-Māghē Nāga-dinē Gurau
 sitē pakshē Chaitra-paitr-ām(āṁ)ga⁴²-raṁga-pra
 bhōgāya khaṁḍa-sphuṭita-saṁvidhānāya chatvārimśa-
 ni(nni)varṭtana-saṁkhyākā bhūr-Mallikārjunadēvāya
 dakṣiṇasyām dāśi uttara-digu(dig)bhāgē śrī Sidhē
 (ddhe)śvadevāya vimśati nivarṭtana-saṁkhyākā bhū

[h*] śrī Sidhē(ddhē)śvara-Mallikārjunadēva-pratiba
 dha(ddha)-maṭha-saṁnidhau gaṁdhavāha-diśi tṛi(tri)
 kāla-pūjā-saṁvidhānāya tat-tad-ru(d-ṛi)tu-prabhava-
 prasav-ārtham mālākāra-nivarttanam-ēkam kramuka-
 vikrayē prati-nishkam kramukam-ēkam dātru(tṛi)-
 pratigri(gṛi)hitru(tṛi)shu prati-paṇyē pūrṇa-pushpa-
 paṇikā gri(gṛi)hita vyā tata(tat-ta)d-dvāra-kru(kṛi)ta-
 tilayaṁtra(trē) prakalpita-pradipāya taila-paṇikā
 grāhyā Sidhē(ddhē)śvara-pradipāya Saurivārē prati-
 tilayaṁtrē paṇikā grāhyā Mallikārjunadēv-ōpahāra-
 dravy-ānayanē kalpita-balivarddāḥ daśa-saṁkhyābāḥ ||
 Bārasa-grāmē⁴³ mahārāja-śrī-Ballāladēva-Poma
 (mma)karāṇi-pradata(tā) vṛiti(vṛitti)r-ēkā Sidhē(ddhē)
 śvara⁴⁴-Mallikārjunadēvayō[h] Pōharagrāmē vṛiti(vṛi-
 tti)r-ēkā viṁśati (viṁśati)⁴⁵-nivarttana-saṁkhyākā ||
 Junavaṇi-vishayē nishkasya pādām-ēkam grām-ānu
 grāmē [Vaṁ]tagūr-ōpasthita-kardalēya-samudra-taṭā
 ka-taṭē kalama-kshētra⁴⁶-nivarttana-dvayam Malli-
 kārjunadēvāya pātra-pāula⁴⁷ saṁvidhānārtham Kara
 kari-grāmē chatvāriṁśa-ni(nni)arttanam [h*]

Dātā Ballālabhūpō-sau kīrtti-sāgara-

chamḍramāḥ

Tat-kara-spariśa(rśa)jā lakṣuṇi[h*] varddhatē

ridhi(vṛiddhi)mattarā || chcha || || 34 ||

Svasti yama-niyama-svādhyāya-dhyana-dhāraṇa-
 mō(mau)n-ānushṭhāna-japa-samādhi-śīla-guṇa-saṁ-
 pa(paiṇ)na[h*] sakal āgama-kalā-kalāpō kuśala[h*]

Kālāmukha-dīkshā-pratīṣṭhā(śhṭhā)chārya[ḥ*] śrī
 Trī(Tri)purāṃtakadēva-pād-āra viṃda-vaṃdana-rata
 [ḥ*] sapt-ādhika-sapta-[ta]ti-maṭhānām-adhipō⁴⁸
 vrati[||]

Kālāmukha-makhāchārya⁴⁹ Kālēsvara iti
 smṛitaḥ |
 tan-mantra-dīkshā-prabhavō nivīṣṭa⁵⁰[ḥ*]
 Trī(Tri)purāṃtakē || 35* ||

Vaṃdyaḥ Kalyāṇaśakt-iti vikhyātō bhuvanatrayē
 tasmādi(d-dī)kshā-vidhānēna jāta(tō)
 pañchamukhī-ōṃmukhaḥ
 pañchabrahmā(hma)-japābhyāsā(tu)d-
 Brahmarāśīr-abhūt-tataḥ || 36* ||

Tasmai śrī Sidhē(ddhē)śvara-Mallikārjjunadēva-
 maṭhāchāryatvaṃ Brahmarāśidēvāya
 dattam[||]⁵¹
 Ta[t-pu]tīō Bhōjaraśi[ḥ*] || cheha ||

Sāmānyō-yam dharmmasētur-nṛipāṇām
 kālē kālē pālanīyō bhavadbhūḥ |
 sarva(rvā)n-anyān bhāvina[ḥ*] pāṛthivēṃdrān-
 bhūyō hhu(bhū)yō yāchatē Rāmachandraḥ || 37* ||

Mad-vaṃśajā vā para-pāṛthiva-vaṃśajā vā
 pāpād-apēta-manasō bhuvi bhūmipālāḥ |
 yē pāla(ḥ)yaṃtī mama dharmmam-imam
 samastam
 tēbhyō mayā virachit-ōmjalir-ēsha
 mūrdhnā⁵² || 38* ||

Āsid-iyam pūra rāja[n*] Dilīpa-Nahū(hu)
shasya cha |

Yayātēr-Ambarīshasya Māmdhātur-
Bharatasya⁵³ cha || 39* ||

Anyēshām cha sahasrāṇām tām(tān) na
saṁkhyātum-utsahē |
tēbhyas-svayāpi saṁprāptā [śru]tas-cha-ānyō
bhavishyati⁵⁴ || 40* ||

Tasmād-ēnām-mahārāja rājā[nō] mada-
mōhitāḥ⁵⁵ |
na prayachchhamti viprēhhyō dattām-
anyē haraṁti cha || 41* ||

Pūrvva-dattām dvijātībhyō yatnād-raksha
Yudhishṭhira |
mahīm mahimatām śrēṣṭha dānā-chchhī-
ṇupālanam || 42* ||

svadattam paradattam vā yō harēta
vasumdhāram |
shashṭir-varśa(rsha)-sahasrāṇi vishṭhāyām
jāyate krimiḥ || 43* ||

shashṭirvarśa(rsha)-sahasrāṇi sa(sva)rggē
tishṭhati hhūmidah |
Āchchhēttā ch-ānumamta cha tām(tā)ny-ēva
narakē vasēt || 44* ||

vidita-sakala-tatvō(ttvō) Gauḍa-yōginīdra-
vamdyah

kru(kṛi)ta-sasamaya-chatu[rshv-ē]kadiksh-
 aika-tirshputu⁵⁶
 vyapagata-hhava-bhāva(vō)⁵⁷ bhām(bhā)ti
 lōkē prasidhāḥ(ddhaḥ)
 jana-janita-janānām trāṇanē hētu-hhūta(taḥ)
 || 45* ||

saṁsthā sapta-kru(kṛi)ta-kru(kṛi)tā . . sva-vī
 [ryā]gachha(chchcha)lā . mapā
 nityam tarka-vitarkit-ōnnata-mati . . svataṁtra-
 prahhuḥ |
 tat-putra[h*] śrnti-tarka-taṁtra-kuśalaḥ
 kāvyādi-nāṭy-āvadhēḥ⁵⁸
 vēttā Gauḍamuniṁdra-maṁtra-nichayaṁ
 Chūḍāmaṇi[r-Bhā]skaraḥ || 46* ||

Putraḥ Chūḍāmaṇēr-ādyā[h*] sūriḥ sarvajana-
 priyaḥ |
 śrīmad-Īśvaradēvēna kru(kṛi)t-īyaṁ
 nirmītā śubhā || 47* ||

Susidha(ddha)-maṁtr-āgama-tattva-vēdi
 taṁtr-aika-siddhō budha-Māyidēvaḥ |
 ātm-ōdbhava(h)s-tasya sudhākar-ōpama[h*]
 Śrī-Dēvanāmnā likhitā suvru(vṛi)ttā || 48* ||

Maṁgala-mā(ma)hā śrī || Līpikamḍātā Maleyaḥ ||

41

1. Svasti Śrī Sa(śa)ke 1158 Durmushi(khi) samva
2. tsarē Jēshṭa (Jyēshṭha) su 1 Ravau ady-ēha
śrī-Dēva
3. giri-adhiṣṭhāna śrīmatu Praudha-
pratāpa-cha
4. kravartti śrī Siṁghaṇadēūni . . . tat-pāda
5. padm-ōpaṇivi śrī sarvvādhikāri kade . . . pra
6. bhu [Sham]kaṇa sarvvādhikāri Lasha(kha)
[ṇa]-paṁḍita .
7. yu nīrōpita savada simai a . . .
8. Aradhāpura-mahastha(hāsthā)nē śrī
Imdrēśvara asha
9. ni dra 1[0] sryadēva akshiṇi ma(mā)sa-
prati dra 2
10. Kēda(dā)radēva dra 2 Bhīmēśva(śva)radēva
dra 1 Bharatēśva(śva)ra
11. dra [2] Viśēśvara'dēva dra 1 Nagēsa
(Nāgēśva)radēva dra 1
12. Sakalēsa(śva)radēva dra 1 Rajēsara²dēva
dra 2
13. Kada[le]ya-Sōmanāthadēva dra 2
Narasi(sim)gha
14. dēva dra 1 su(Su)bhanārāyaṇa dra 2
Nagara . . ya
15. . Sujavinayāka³ dra 1 Chamḍikādēvi
16. dra 1 [dōdga]dacha VI(Vi)nāyaka dra [1] ||
Kalamēśva(śva)

17. radēva dra || Kasarakalika⁴dēvi dra ||
[Mam]dira
18. ēyāmala-sidhanatha⁵dēva dra || Ēvaṁ dra
19. [23] masapрати⁶ dhuradira(?) divasi
20. masa paḍhapratāpa[dēva]⁷
21. tēyacha dhrumu(dharama) lōkatō . .
chamḍalu (?)
22. Maṁgala mahā śrī bāḍi . . . sa⁸

42

- 1.¹ Ōm namō Gaṇādhī²patayē namaḥ Svasti
[sri] Sakē || 1201 Vikrama samvatsarē³
ady-ēha | [śrimatu] Prauḍha-
2. pratāpa-chakravartti śrī Rāmachamḍradēva |
vijayō(yi)⁴ tata pāda(tat-pāda)-paddumo
(padm-ō)pajī(ji)vi | hāthisāhā(ha)ṇī
Bhāvakadē (||)
3. va | pradhāna Hēmāḍipamḍita⁵ ||
taṁniropī(pi)ta | nāeku | ka[stu] Sōmadēyō
(vō) pamḍita | tasmi[n*] kālē⁶ vartamānē ||
4. Trētāyugiṁ Rāmu | vanavāsa-prasaṁgiṁ |
Sarabhaṁgāche ā(ā)sramā āle | Sarabhaṁgā
prityartha | hē udraṁ[ga⁷] u
5. daka ushṇa⁸ kēleṁ Tadā kālauṇi dēva-
rachita tirtha heṁ | Hari-Harām prasādeṁ
Mātāpura-nivāsi | Kaṇva-sā

6. Shā(khā) † Kau(kauṁ)ḍanya-gōtra † Saraṇu-
nāeka(†)-suteṁ Mē [gha]dēveṁ sakala-prāsād-
āraṁbhu kēla † Tō Rāma-prasādeṁ saṁpurṇa
7. jālā † Tēyāchā namaskāru † Harī-Harām
tētisā dē[vā]lyē dēvatā-gakē⁹ † sakalām
tirthām nāvākā . mhaṇa †
8. namaskāru † trikā[la] † vāchitā vijaiyāhō †
..... grāmu¹⁰ † 1 † Madhya-mulaviti¹¹
[rāja]vaṭi † 2 † Ta
9. thā grāmā[chā]¹² dēvā . nayām-sthala † 1 †
Vaḍili vidyārthiyā nivēdyā-
sthala † 1 † [shā]kulivāṁchī † tathāpa
10. sthala † 1 † Nāva mahusēta † Tēyāmchī
brāhmaṇā † pa¹³ rājamārgēchi † tathā [tēya]
che bhaṁgale . karāvēyā sthalēm
11. nāvaṁ kāmātu † 1 † Lahaithichā vāṭām † 1 †
Adhika-māhēta gēta-ā kāraṇāsī¹⁴ ēka-dōṇi
saṁvatsara-pārjanta mōḍaleṁ¹⁵
12. tēmchī karāvām † maga sēsha ure te kōṭhiyā
chaṇēyā † tathā grāmi Unhapa(ka)dēvām †
Rāmā † male † 1 † Dashṭe † 1 † purve † 1 †
13. Bōthiye † dōhi dēvām malā † 1 † Sāṁgaviyē
dōhi dēvā † malā † 1 † Lūṁgām dōhi dēvām
malā † 1 † Kurvaliyē malā † 1 † tathā stha
14. la † 1 † nāvabōpi Lūṁgām sthala † 1 † nāvaṁ
Piṁpalasēḍā † Karamdi sthala † 1 † kāmātu
Boṭhiyē sthala † 1 † cha¹⁶
15. sētā Sāṁgaviyā sthala † 1 † Nibasēta [pi]
ṭavade¹⁷ sthala † 1 † Talēshala Chīmchavali
sthala † 1 † Piṁpalajai † Sāṁgavi-stha[la]

16. kamatu Guḍhāsthale । 1 ॥ [Ta]lēshala [mā]pa
 Sakāragavām । sthala kāmatsu pīmpalāchā .
 ghālī¹⁸ sthala । shāpara . . .
17. . . . sthala । Pīpalasēṁḍā । sāvē . ra ।
 nāva jirava[li] . । mahasa
¹⁹
18. . . chā paṁḍita . . karāvōtā ।

43

1. . . . rēsvaradēva
 2. . . . sigaṇa . . .

44

1. sarasa-kōmala-rasa .
 2. lavaka pau
 3. . . yavadīya . . .
 4. . . guṇa

45

1. Sva[stī] Sri Ārā[dhyā]pura
 2. . . ke dhāvadēvama . . .
 3. kara . . hātī . rapa
 4. . . mahada 1 tape . .
 5. . . karasiḍāpatā

6. . . . pālate ha l ॥
7. tamashēvya
8. - rā[ma]
9. [va]ḍila

46

1. Baḷaḷasā
2. . . sa .
3. ḷa . . . ra
4. . maṇa dhl
5. . . . 1090
6. sa .

47

1. [Hēva] cha stha(sthā)nē Śrī Uṃnakēśva
[rā]che Trētāyugānta śrī Rām-ā
2. vatārānta Śerabhaṃgā-rushīchē jērā . . .
vīmōche
3. nārtha usn-ōdakāche tirtha nirmāna hō .
una Sīvāla
4. ya sthāpīta jāhālē ho jirṇa va patīta jāhālyā .
5. yāchā jirṇa-uddhāra karaṇyāsa prabhuchā
. . la sva-
6. pnāvari jāhālyā [varu]na Śā[livāha]na
Sakē l . . .

7. Vikramārka śamvat 1756 Śāravari-nāma-
samvatsarānta ga .
8. phaḷi 5801 . prasaṅgi dēvalayā . jirṇa-
uddhāra . . lā . .

48

1. Śrī muḷapīṭha-nivāsi niviji . jnā . . Śaka 16
2. 46 pa . . sada . . [Gō]viṁda

49

1. Śrī Ganēśāya namaḥ || Śrī-Rēṇukā-charaṇita
[Sara]hābā
2. ji bhakta tasya bhāryā nāma Ānamdihāyi
niramāntara-vā
3. sa[ya] Śake 1709 Plava(vaṁ)ga nāma
samvatsarē Kārttika vadya 9

50

First piece

1. varaśi
2. . . . [bha] rupa . .
3. jīmā
4. . maḷavāra
5. . purāpaṭavā . . .
6. vi[ṇa]purīva . . .

7. tīgavi
8. sāyarijashē

Second piece

1. . . . ta
2. . pāla
3. . vata
- 4-5. effaced
6. pasada
7. jī-Nāganātha . .
8. vaya



IV SUMMARIES OF THE TEXTS

In this section are briefly given, the main contents of every inscription, including the dates with their English equivalents.

1

Circa 8th Cent. A. D.

This small inscription in one verse is engraved in characters of about the 8th century A. D., on the pedestal of the image of the Buddha, at Kandhār in Kandhar taluk.

This stanza contains the essence of Buddha's philosophy affirming that all worldly phenomena have their causes which could be restrained from functioning by conscious effort.

2

10th Cent. A. D.

This inscription from Kandhār in Kandhar taluk, is engraved on three sides of a pillar. Since its lower half is broken, much of the writing is lost.

It begins with the Praśasti of the Rāshtrakūṭa kings. The extant text takes the genealogy of the family up to Kṛishṇa I. The second face contains grants made to some persons for their services in the temple. These included grants of money and a pair

of clothes to those who recited stanzas in praise of the deity, provision for feeding thirty Brāhmaṇas in the Satra-Śālā near the temple of Kālapriya and provision for the regular supply of oil and salt to the educational institution at Nānditaṭa on the bank of the Gōdāvarī, where the Brāhmaṇas were engaged in studies.

The third face enumerates some more charitable deeds such as the following: (1) Construction of Sarvalōkāśraya-maṇḍapa i.e. a hall providing shelter for the public, equipped with sheets for covering and spreading (Prāvaraṇa and Āstarāṇa) (2) Installation of water sheds to relieve the people from the tormentation of oppressive summer heat, at five places viz., near the Makara-tōraṇa in the palace, at the Yaksha gate "adorned with [the image of the God] maṇḍalasiddhi Vināyaka", in front of the temple of god Kāma near the locality of the chief dancing girls (*pradhāna-rāja-vilosinī pāṭaka*), in the courtyard of the Kālapriya temple and in the above mentioned Sarvalōkāśraya maṇḍapa; (3) Installation of fire places for protecting the helpless people from excessive cold during winter, at five places viz., in the courtyard of Sarvalōkāśraya maṇḍapa, in the courtyard of Maṇḍalasiddhi Vināyaka, in two places near the temple of Kālapriya, in front of the temple of Sagarēśvara on the bank of the lake Jagattunga-samudra and in the vicinity of the Bankēśvara temple to the north of the city; (4) Provision for the supply of grass and fodder to the

bullocks at five places viz., the market of the Gūrjara merchants, the temples of Vīra Nārāyaṇa, Kṛishṇeśvara and Khsētrapāla and "the much frequented market place". Provision was made for spending 50 Drammas every day for maintaining them. Further, 500 Drammas and stipulated quantities of different articles were also granted for the Panchāmṛita-snāna and other services in the temples of Bankēśvara, Chhallēśvara, Gojjiga-Sōmanātha, Tumbēśvara and Tuḍigēśvara.

The date and many other details of this important record are lost with the broken piece of the pillar.

3

1047 A. D.

This inscription from Taḍkhēl in Deglur taluk is composed in Kannada verse and prose. It gives the genealogy of the Chālukyas upto Sōmeśvara I. This king is stated to have subdued the rulers of Konkana, Mālava, Chōḷa, Vemgi and other regions. Next are introduced two generals of the king viz., Nāgavarma and his brother Mādhava. Their detailed genealogy is given.

Nāgavarma achieved many victories on behalf of the king. He defeated Malla, the ruler of the Vindhya and burnt Sēṇadēśa. Pleased with the services of this general, the king entrusted him with

the office of the chief of the army. On the occasion of his offering sixteen great *dānas* (*Shōḍaśa-mahādāna*), Sōmēśvara performed the marriage of Nāgavarma and granted him the village Taḍakallu situated in Sakkarage 80. Nāgavarma built here a number of temples in the name of his parents, wife, son, brother and sister and installed a number of other deities. He made grants of land and money from the income from various taxes for the worship of the gods, feeding of the ascetics and students, for the maintenance of the temple servants and for effecting repairs to the temple. These grants were entrusted to Vāgēśvara-paṇḍita of the Kālāmukha sect. He also granted land and housesites, to fiftytwo learned Brāhmanas of the place. Merchants like Bhōgisēṭṭi and others granted some money regularly from out of their income.

The record is dated in Saka 969, Sarvajit, Vaiśākha 3, Wednesday, corresponding to 1047 A. D., April 1.

4

1049 A. D.

This epigraph from Eklārā in Mukhed taluk mentions Trailōkyamalla i. e. Sōmēśvara I as the ruling king and is dated in Saka 97[0] (expired), Virēlhi, Pushya ba. 5, Sunday, corresponding to 1049 A. D., December 17.

It states that on the above date, Kēsīraja, the son of Dāndanāyaka Kaḷidāsayya and Manneya Nakarasa made a grant of land and money to the temple built by Mallagavunda of Ekkalagave, i.e. modern Eklara

5

1050 A. D.

This inscription from Suggaon in Mukhed taluk, refers itself to the reign of Trailokyanalla i.e. Somēśvara I and it is dated in Śaka 97[2], Vikrīta, Jyeshṭha (Adhika) bhādra, 5, Sunday, corresponding to 1050 A. D., May 13, Sunday, f. d. t. 16

It records a grant of land at Ērage to the temple built by Mallagavunda of Ekkalagave. The donor's name is lost

6

1066 A. D.

This inscription from Eklara in Mukhed taluk, belongs to the reign of Trailokyanalla i.e. Somēśvara I. It is dated in Śaka 988, Parabhādra, Pūṣya śukla 6, Sunday, Uttarāyana-samkrānti. The details correspond to 1066 A. D., December 24 Sunday, f. d. t. 14

It states that Mahasamanta Karkkaparasa described as Anaravatipuravardhīśvara (the lord of Amaravati) made a grant of land and house site to

the temple of Mallēśvara at Ekkalagāve situated in Sakkarage 84. This temple appears to be the same as the one referred to in Nos. 4 and 5 above.

7

11th Cent. A. D.

This inscription from Khānāpur in Deglur taluk mentions Trilōkyamalla i.e. Sōmēśvara I as ruling from Kalyāṇa. It also mentions Daṇḍanāyaka Kāḷi-dāsayya. It records certain grants made by Pergaḍe Chaṭṭapayya and others but the details are lost.

8

1070 A. D.

This inscription comes from Taḍkhēl in Deglur taluk. It refers itself to the reign of Bhuvanaikamalla i.e. Sōmēśvara II. It is dated in Śaka 993 (Current) Sādhāraṇa, Pushya ba.5, Friday, Uttarāyāṇa-samkrānti. The details correspond to 1070 A. D., December 24.

It introduces a subordinate chief, whose name appears to be Karkarasa. He bore the title Amarāvati-puravarēśvara (i.e. the lord of Amaravati). It further states that a grant of land was made with the consent of the people of Deyigāve and Taḍakallu to the Niḡaḷaṁkamalla jinalaya constructed by Daṇḍanāyaka Kāḷimayya at Karaḍikallu. The donor probably was Kaikarasa. Record is also made of the grant of a

flower-garden and an oil-mill (to the same Jinālaya) by Nāgavarmayya, the Prabhu of Taḍakallu and the Mabājanas. This Nāgavarmayya is obviously the same as the one mentioned in No. 3 above. It was stipulated that the income from these grants should be utilised for the feeding of the Jaina asectics and for the repairs of the Jinālaya.

9

(1078 A. D.?)

First few lines of this inscription from Yēragi in Deglur taluk, are lost. It obviously refers itself to the reign of Vikramāditya VI in whose 3rd regnal year it is dated. The name of the Saṃvatsara is lost but the other details are Kārtika, Amāvāsyā, Solar eclipse. This date appears to be wrong since in 1078 A. D., which was the third year of the Chālukya Vikrama era, there was no eclipse on Kārtika Amāvāsyā. The eclipse did not occur on the said day, in the next two years also.

It records a grant of land to the god of Mūla-sthāna of Agrahāra Ērige by Māṇikabhāṇḍāri, Daṇḍa-nāyaka Chaṭṭapayya. The members of the merchant-guilds (Nagaras) also made arrangements for regular grants of money and other articles at fixed rates on different commodities.

10

1079 A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is dated in the Chālukya Vikrama year 4, Siddhārtha, Pushya śu. 5. Thursday, Uttarāyaṇa-saṁkrānti. The date seems to be irregular. The given tithi fell on December 1, 1079 A. D., which was a Sunday. There was no saṁkrānti on that day.

It records a grant of land by Mahāmaṇḍalēśvara Karkarasa at Karaḍikallu, to the temple of the gods Sōmanātha, Dhōrēśvara, Kaliehōrēśvara and Prasanna Bhairavadēva, constructed by him. He also granted (for these temples) the villages Kāvaḷigāve and Ālūru in Avaravāḍi 700 and Bhāyigāve in Sakkarage 60. The grants, meant for the feeding of the ascetics, Brāhmanaṣas and students and for the repairs of the temples, were entrusted to Śri Chandraśēkhara-panḍita, who presumably was in charge of these temples.

11

1088 A. D.

This inscription is engraved in continuation of No 10 above. It does not mention any ruling king. It is dated in the year 12, obviously of the Chālukya Vikrama era, Prabhava, Māgha śu. 10, Thursday. The details correspond to 1088 A. D., January 6.

It records that Kalichōrarasa, presumably of the Vahni family, installed the pinacle (kaṣaś-ārōhaṇa) on a temple probably built by him and granted the village Gāvumḍagāve and some lands and house-sites at Deyigāve, Marikallu, and Koḷanūru. Record is also made of some grants by Rebbaladēvi.

12

1101 A. D.

This inscription comes from Hoṭṭul in Deglur taluk. It is written on two sides of a slab but the writing on the second side is badly damaged. It is dated in the Chālukya Vikrama year 26, Vishu, Kārtika śu. 8, Thursday, Uttarāyana-samkrānti. The details correspond to 1101 A. D., October 31.

It states Rebbayanāyaka and some of his officers made some grants to the god Traipurushadēva of the school (śāle) at the Agrahāra Ērige, on the occasion of the samkramaṇa.

13

1102 A. D.

This inscription is from Karaḍkhēḍ in Deglur taluk and is written in continuation of No. 28 below. It is dated in the Chālukya Vikrama year 27, Chitrabhānu, Pushya ba. 5, Monday, Uttarāyana-samkrānti.

The date is irregular. The given tithi fell on Wednesday, 31st December 1102 A. D. There was no saṁkramaṇa on that day.

It records that Mahāmaṇḍalēśvara Sāmanta Ṭhakkura made a grant of the village Nēṅilage for the purpose of worshipping the god Svayaṁbhu Sōmēśvaradēva (of Karaḍkhiḍ) and for the free feeding and educational purposes. The grant was entrusted to Chandraśekhara-paṇḍita.

14

1110 A. D.

This inscription is from Sagrōḷi in Biloli taluk. It refers itself to the reign of Tribhuvanamalla i.e. Vikramāditya VI who was ruling from Jayantīpura. It is dated in the Chālukya Vikrama year 35, Vikṛita, Pushya śu. 13, Sunday, Uttarāyana-saṁkrānti. The details correspond to 1110 A. D., December 25.

It states that Pasāyita Yokkapayya-nāyaka made a grant of land for the worship of Sarvēśvaradēva at Savaravaḷḷi. The grant was entrusted to Brahmarāśi-paṇḍita, the priest of the temple. Certain grants made by Muṭṭagāvunḍa, Singagāvunḍa, Sōvagāvunḍa, Mallagāvunḍa and others are also recorded.

Pasāyita Yokkapayya is described as 'Tailapa-dēvana chitta-santōsha' i.e. the favourite of Tailapa-dēva who obviously was the son of Vikramāditya VI.

15

1113 A. D.

This inscription from Karaḍḍkhēḍ in Deglur taluk is engraved in continuation of No. 13 above. It is dated in the Chālukya Vikrama year 37, Nandana, Phālguna Amāvāśyā, Solar eclipse, Monday. The details correspond to 1113 A. D., March 19, which was Wednesday and not Mouday.

It records that the income of the village Ālūru secured as Sāmantike (sief) by Mahāmaṇḍalēśvara Madanakaiṇaṇasa, was granted on the occasion of the eclipse, for the worship of god Sōmēśvaradēva (of Karaḍḍkhēḍ) and for education.

16

1113 A. D.

This inscription is from Sagrōḷi in Biloli taluk. It is dated in Chālukya Vikrama year 37, Nandana, Phālguna ba. 30, Solar eclipse, corresponding to 1113 A. D., March 19, Wednesday.

It records that Rebbaladēvi made a grant of some incomes to god Sōmēśvaradēva, on the occasion of the eclipse

17

1113 A. D.

This inscription, also from Sagrōḷi in Biloli taluk, bears the same date as the above. It records a regular

grant of money and oil for the Nandādīpa in the temple of god Sōmēśvaradēva. The grant was made by the Gauḍas and other dignitaries of the region.

18

1115 A. D.

This inscription is also from Sagrōḷi in Biloli taluk. It is dated in Chālukya Vikrama year 40, Manmatha, Āśvija ba. 5, Sunday. The details correspond to 1115 A. D., July 13, which was a Tuesday.

It states that Pasāyita Okkarasa, an officer of Ballavarasa, made some grants for the offering of god Sarvēśvaradēva of Savaravāḷḷi, the chief town of a division of 24 villages in Bōdana 700. The grant was entrusted to Bammarāsi-panḍita.

19

1116 A. D.

This epigraph from Ādampur in Biloli taluk, refers itself to the reign of Tribhuvanamalla i.e. Vikramāditya VI who is stated to be ruling from Jayantipura. It is dated in Chālukya Vikrama year 40, Manmatha, Māgha śu. 7, Sunday, Saṁkrānti, corresponding to 1116 A. D., January 23, Sunday, f. d. t. .04

It is stated in the record that Siripati-nāyaka, the Pergaḍe of Mahāpradhāna, Bāṇasavergaḍe, Maneve-

rgaḍe and Daṇḍanāyaka Anantapālayya and another officer (name lost) of Mahāmaṇḍalēśvari Robbaladēvi and the Prabhus of Kūḷige made a grant of three Gadyāṇas (every year) for the worship and offerings to the god of Mūlasthāna and for the repairs of the temple. It may be noted that the three Gadyāṇas granted, formed part of the Aruvaṇa or the tax on land.

20

1120 A. D.

This Sanskrit inscription in Nāgarī script comes from Sangam in Biloli taluk. As indicated by the number of verses mentioned here, the epigraph was fairly long but unfortunately it is preserved only in three fragments. The extant portion gives the date only partly, viz Śaka 1042, Āśvayuja, Sunday, Solar eclipse. The Chālukya Vikrama year given and the name of the cyclic year are lost. The existing details however, can be equated with 1120 A. D., October 24.

The epigraph contains the genealogy of the Chalukyas upto Vikramāditya VI but the whole of it is lost. It mentions Mallikārjunadeva, obviously the son of Vikramāditya. Then follows the description of the family of the minister of Mallikārjuna and his sons. Since the inscription is fragmentary it is difficult to get a connected account of the events narrated in it.

21

1120 A. D.

This inscription is also from Sangam in Biloli taluk and it is also fragmentary. This again is a Sanskrit inscription in Kannada characters. This also was a fairly big inscription but only a small portion of it is now available. The extant text mentions Śaka 1042 and Mallarāja who probably is the same as Mallikārjuna of the previous inscription. The object of the inscription was to record a grant of land for educational purposes.

22

1120 A. D.

This inscription is from Hoṭṭul in Deglur taluk. It is dated in Chālukya Vikrama year 45, Śārvari, Āsvayuja Amāvāsyā, Solar eclipse. The details correspond to 1120 A. D., October 24, Sunday.

It states that Bīrarasa made a grant of toll income of Poṭṭaḷa and Madanūru at the orders of Kāḷeyanāyaka. The grant appears to have been made for the benefit of the god Svayaṃbhū Rebbēśvaradēva.

23

1122 A. D.

This lengthy inscription in Kannada verse and prose is from Bīmā in Deglur taluk. It is written on

two faces of a pillar. It traces the genealogy of the Chālukyas from Brahmā down to Tribhuvanamalla Vikramāditya VI. Mention is made of his queen Mallanidēvi. Then follows the description of Nāgarāja, the officer of Mallanidēvi and his predecessors of the Vāji family which hailed from Kallakumbhari situated in Avaravāḍi 700, which was a division in Sāyirabāḍa of Kuntaladēśa. At the request of this Nāgarāja, Suggaladēvi, the queen of Vikramāditya VI, made a grant of 15 Mattars of land to god Rēvaṇēśvara. Nāgarāja also made grants of oil mills and land for the lamp, worship and offerings at the temple of Rēvaṇēśvara. It is further stated that Mahāmaṇḍalēśvara Eṇeyamarasa granted the village Nāgarahāḷu for the same diety and the Brāhmaṇas, probably at the suggestion of Kalichōra's wife Rebbaladēvi, who installed the deity.

These grants were made on the occasion of Uttarāyaṇa-saṁkrānti on Sunday, Pushya śu. 5, Śubhakṛit, in Chālukya Vikrama year 47, i.e. 1122 A. D., December 6, which was Wednesday.

24

12th Cent. A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is written on two faces of a pillar. It commences with the genealogy of the Chālukyas from Taila II to Vikramāditya VI who is stated to be ruling from

22

1120 A. D.

This inscription is from Hoṭṭul in Deglur tal. It is dated in Chālukya Vikrama year 45, Śārva Āsvayuja Amāvāsyā, Solar eclipse. The details correspond to 1120 A. D., October 24, Sunday.

It states that Birarasa made a grant of toll income of Poṭṭaḷa and Madanūru at the orders of Kāḷeyanāyaka. The grant appears to have been made for the benefit of the god Svayāmbhū Rebbēśvaradēva.

23

1122 A. D.

This lengthy inscription in Kannada verse and prose is from Buntā in Deglur taluk. It is written on

two faces of a pillar. It traces the genealogy of the Chālukyas from Brahmā down to Tribhuvanamalla Vikramāditya VI. Mention is made of his queen Mallanidēvi. Then follows the description of Nāgarāja, the officer of Mallanidēvi and his predecessors of the Vāji family which hailed from Kallakumbhari situated in Avaravāḍi 700, which was a division in Sāyirabāḍa of Kuntaladēśa. At the request of this Nāgarāja, Suggaladēvi, the queen of Vikramāditya VI, made a grant of 15 Mattars of land to god Rēvaṇēśvara. Nāgarāja also made grants of oil mills and land for the lamp, worship and offerings at the temple of Rēvaṇēśvara. It is further stated that Mahāmaṇḍalēśvara Eḡeyamarasa granted the village Nāgarahāḷu for the same diety and the Brāhmaṇas, probably at the suggestion of Kaliehōra's wife Rebbaladēvi, who installed the deity.

These grants were made on the occasion of Uttarāyana-samkrānti on Sunday, Pushya śu. 5, Subhakṛit, in Chālukya Vikrama year 47, i.e. 1122 A. D., December 6, which was Wednesday.

24

12th Cent. A. D

This inscription from Karaḍkhēḍ in Deglur taluk is written on two faces of a pillar. It commences with the genealogy of the Chālukyas from Taila II to Vikramāditya VI who is stated to be ruling from

Kalyāṇapura. This account is followed by the description of the feudatory chiefs of the Valhni family from its very origin. It is stated that the originator of this family rose from the sacrificial fire pit of the sage Agastya. (Cf. No. 33 below.) Hence the family got the name Valhni. Karka of this family constructed the temple of Sōmēśvara at Karaḍikallu.

The second face of the pillar mentions some other chiefs of this family like Kalichōra and his wife Rebbaladēvi. It also mentions the ascetics Chandraśekhara-munipa and Jnānēśayōgiśvara. Since the writing on this face is much worn out, it is difficult to get a clear account of the narration. The inscription is not dated but, as noted above, it belongs to the reign of Vikramāditya VI (1076-1126 A. D.)

25

12th Cent. A. D.

This fragmentary inscription comes from Mukhēḍ in Mukhed taluk. It mentions the king Tribhuvana-malla i.e. Vikramāditya VI as ruling from his capital Kalyāṇa, but the continuation is lost.

26

12th Cent. A. D.

This inscription from Nārangal in Deglur taluk is also fragmentary. It mentions a subordinate chief

of Tribhuvanamalla i.e. Vikramāditya VI. The chief is described as Amarāvatīpuravarādhīśvara i.e. the lord of Āmarāva ti. Other details are lost.

27

12th Cent. A. D.

This small inscription from Yātālā in Biloli taluk seems to state that the pillar on which it is engraved was a donation of the queen Maleyamati. It is known from other inscriptions that she was one of the queens of Vikramāditya VI.

28

1130 A. D.

This inscription from Karaḍkhēḍ, is engraved in continuation of No. 11 above. It is dated in the 5th regnal year of Chālukya Bhūlōkamalla Sōmēśvara III, Sādhāraṇa, Āśvayuja Amāvāsyā, Sunday, Solar eclipse. The details correspond to 1130 A. D., October 4, which was Saturday.

It records the grant of the villages Gukkāve, Hippaḷagāve and Bōrigāve to god Svayāmbhū Sōmanātha (of Karaḍkhēḍ) by Mahāmaṇḍalēśvara Eṇṇeyamarasa. The grant was made in the holy presence of Jnānēśvara-paṇḍita, who was probably the priest of the temple.

29

1130 A. D.

This inscription also is at Karaḍkhēḍ in Deglur taluk. It refers itself to the rule of Bhūlōkamalladēva i.e. Sōmēśvara III who is stated to be ruling from Kalyāṇa. His subordinate chief Mahāmaṇḍalēśvara Eṇeyamarasa was governing the division of 'two two thousands' (Eraḍ-irchchihāsira). It is dated in Chālukya Bhūlōka year 5, Sādhārāṇa, Pushya ba. 9, Thursday, corresponding to 1130 A. D., December 25.

It states that Mahāmaṇḍalēśvara, Ānesāhaṇi Hemmāḍiyarasa, a feudatory of the king, made a grant of the income from the Baṇṇigedeḍe tax of the villages Ālūru, Gavudagāve, Kāvāḷigāve, Dayasavāḷige, Gukkāve, Bōrigāve, Nēulige and Hippaḷagāve, situated in Avaravāḍi 700 and of the village Bhāyigāve in Sakkarage 80.

The grant was made for the benefit of god Sōmanātha, on the auspicious occasion of the Uttarāyaṇa saṁkrānti.

30

1133 A. D.

This inscription is engraved in continuation of No. 29 above, from Karaḍkhēḍ. It refers itself to the reign of Sarvajna-chakravartī Bhūlōkamalla i.e. Sōmēśvara III and states that the king was camping at a place (name lost) for few days, when he was

conducting his northern expedition. It states that Daṇḍanāyaka Śrīdharayya, the Manevergaḍe of the queen Paṭṭamahādēvi, made a grant of his personal income from his fief of the village Bhāyigāve situated in Sakkarage 80. He was in charge, as Sāmanta, of the two divisions of Avaravāḍi 700 and Bōdana 700.

The grant was made for the worship of god Sōmanātha, for the repairs of the temple and for imparting education.

The record is dated in the 7th regnal year of the king, Paridhāvi, Śrāvaṇa Amāvāsyā, Wednesday, Solar eclipse. In the year Paridhāvi, the given tithi fell on August 12, Friday, 1132 A. D. There was no eclipse on that day. But in the next year Pramādi, the details regularly correspond to August 2, Wednesday, 1133 A. D., when the eclipse occurred. This seems to be the correct date of the record.

31

1134 A. D.

This inscription from Yēragi in Deglur taluk, belongs to the reign of Sarvaṇa-chakravartī Bhūlōka ualla i.e. Sōmēśvara III, who is stated to be ruling from Kalyāṇapura. It is dated in the king's regnal year 9, Ānanda, Āshāḍha, Amāvāsyā, Monday, Solar eclipse, corresponding to 1134 A. D., July 23

It states that on the auspicious occasion of the eclipse, the Mīhājnis of the Agrahāra Ērige, the

Prabhus, the Managing body (Ghaṭe) of the School, the Mahājanas of Brahmapuri, the Prabhus, Nakharas, and all residents of Ērige, Taḍagūru, Sirimalige, and Bavaragāve agreed to make certain grants for the temple of Kēśavadēva built by Veṇṇamayya-nāyaka, the son of Gōvindarasa. At that time, Ācharasa the brother of Veṇṇamayya-nāyaka, the Mahājanas, Prabhu Viṣṇudēva and others also made grants of land for the worship and offerings to the god Kēśavadēva, for the maintenance of the priest and for the repairs and white-washing of the temple.

32

1138 A. D.

This inscription is also from Yēragi in Deglur taluk. It belongs to the reign of Sōmēśvara III and is dated in his regnal year 13, Kālayukta, Bhādrapada ha. Ēkādaśi, Thursday, corresponding to 1138 A. D., September 1.

It states that, on the specified date Mahāmaṇḍalēśvara Eḡeyamarasa made a grant of land and house-site at Ukkūḷagāve. The purpose of the grant was to offer worship, for the feeding of the temple priest and to effect repairs etc. to the shrine of Kēśavadēva built by Veṇṇamayya-nāyaka in the the Nakharēśvara temple at Agrahāra Ērige. This shrine is evidently the same as the one mentioned in the previous inscription.

Record is also made of the grants of money from the toll income by the tax-officers and the merchants, and flower-plants by Sōvarasa.

33

11th Cent. A. D.

This Sanskrit inscription in 43 verses is from Hoṭṭul in Deghur taluk. It is written on two sides of a pillar. It is not dated but it can be ascribed to the period of Chālukya Sōmēśvara II (1068-76 A. D.).

After invocation to god Śiva, the epigraph describes the hermitage of Agastya as situated on the mount Kailāsa on the banks of the river Vanjarā i.e. Mānjrā, a tributary of the Gōdāvarī. This is followed by the description of the Vahni or the Pāvaka family. It is stated that the originator of this family, Mānasiddhi, rose from the fire-pit of the sage Agastya to recover his sacrificial cow, which was stolen away by some wicked people (Cf. No 24 above for a similar description). Dhōrarāja of this family appears to have taken a leading part in the fights between Chālukya Taila II and Paramāra Munja. His son was Uttama and Uttama's son was Kalichōra. Kalichōra's son was Arga whose eulogy is contained in the next few verses.

The record then narrates that Siddhugi, a friend of Arga built a temple of Śiva called Siddhēśvara

at Kalyāṇa, the capital of Chālukya Sōmēśvara. Arga, here called Raibhēya, arranged for the regular collection of money i.e. a Dramma and a Nishka from each of the thousand villages of which he was the chief, for the benefit of the temple. He also got this inscription engraved on Kārtika Pūrṇimā.

In one of the verses that follow, the composer says that the poet is the real friend of the kings because he makes them immortal by his compositions. The last line in prose says that Lakshmaṇa wrote this record.

34

1148 A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is engraved in continuation of No. 15 above. It is dated in the 10th regnal year of Jagadēkamalla II, Vibhava, Vaiśākha Amāvāsyā, Tuesday, Solar eclipse. The details correspond to 1148 A. D., May 19, Wednesday. There was no eclipse on that day. But on Chaitra Amāvāsyā in the same year, which was a Tuesday, (April 20) there occurred the eclipse.

It seems to record some grants on the occasion of the eclipse, by a Mahāpradhāna, Manevergāḍe and Tantrad-adhishṭhāyaka. The name of the donor and the details of the donation are all lost.

35

1149 A. D.

This inscription comes from Yēragi in Deglur taluk. The earlier portion of it, which obviously contained the name of the ruling king, is lost. It may be ascribed to Jagadēkamalla II. The extant text states that Mahāmaṇḍalēśvara Eṇṇeyamarasa made a grant of land for the worship and offerings to the god of Mūlasthāna and for the repairs etc. of the temple at Sarvanamasyad-agrahāra Ērige.

The grant was made in the cyclic year Śukla, Pushya, śu. 8, Friday. The Śaka or the regnal year is not given. But it may be equated with 1149 A. D., December 9, f. d. t. .12, when the Śaka was 1071.

36

12th Cent. A. D.

This inscription from Yēragi in Deglur taluk is fragmentary and the writing on it is effaced. It mentions Mahāmaṇḍalēśvara Aparādityadēva. It belongs to the 12th century A. D.

37

12th Cent. A. D.

This inscription from Dēvāpur in Deglur taluk is also fragmentary. It records a grant of land for

the offerings at the temple of god Kēśavadēva built by Veṇṇamayya-nāyaka. He is obviously the same as Veṇṇamayya-nāyaka mentioned in Nos. 31 & 32 above. It belongs to the 12th century A. D.

38

12th Cent. A. D.

Only the concluding portion containing reference to some grants of land and money and the customary verses at the end are preserved in this fragmentary inscription from Māvuli in Mukhed taluk. It also belongs to the 12th century A. D.

39

12th Cent. A. D.

This inscription comes from Junni in Biloli taluk. It is engraved on three faces of a pillar but the writing of the first face is badly damaged. It refers itself to the reign of a Kalachuri king as indicated by the titles Kāḷānjara-puravarādhīśvara and Suvarṇavṛishabhadhvaja. His name however, is not visible. Mention is also made of Kalichōrarasa who seems to be the same as the chief of that name belonging to the Vahni family. The second face enumerates grants of land to various individuals and for the worship of the god, probably at Junnavāḷige i.e. Junni the find-spot of the inscription. The third face contains the customary verses.

40

1192 A. D.

This inscription in Sanskrit prose and verse comes from Ardhāpur in Nanded taluk. It is dated in Śaka 1113, Virōdhikṛit, Māgha śn. Nāgadina i.e. Saptami, Thursday, corresponding to 1192 A. D., January 23. After the invocatory verses it introduces a family called Raṭṭa and the chief Ballāla belonging to this family. Ballāla's father and grand-father were Vikramārka and Dēvapāla respectively. This is followed by an eulogistic account of Ballāla and his queen Pommaladēvi. Next is introduced a family called Śrīvatsa and its members. Bhīma of this family was a minister of Ballāla. His two younger brothers Arasayya and Chāvṇḍa also appear to have been in the service of Ballāla. This Chāvṇḍa built a temple at Ārādhyapura (i.e. modern Ardhāpur) and installed the deity Mallinātha.

This narration is followed by a prose passage, consisting of the Praśasti of Ballāla. Among his numerous epithets given here, more important are Mailugi-maṇḍalika-rājya-pratiśṭhāchārya and Yāda varājya-sthairyāchārya which mean that he helped Mallugi II of the Sēuṇa or the Yādava dynasty, in stabilising his power.

Next passage, also in prose, details the grants of land and money made for the worship and offerings to the gods Mallikārjuna (same as Mallinātha above) and

Siddhēśvara. The grant-lands were situated at Ārādhya-pura, Bārasagrāma, Pōhara-grāma [Va]ṃtagūru and Karakari-grāma. A portion of these lands was meant for the person who was to regularly supply seasonal flowers to the god. Arrangements were made for the payment of money on the sale and purchase of arecanuts and from oil mills, for the lamps at the Siddhēśvara temple. 10 Bullocks were also allotted for bringing offerings to god Mallikārjuna. It was also arranged to collect ½ Nishka from every village in the Junavani division. It is further added that the Maṭhas attached to the Siddhēśvara and Mallikārjuna temples were placed in charge of the Kālā-mukha ascetic Brahmarāsidēva.

The text of the inscription was composed by Īśvaradēva the son of Chūḍāmaṇi. It was written on stone by Śrīdēva the son of Māyīdēva. It was engraved by Maleya (probably same as Kannada name Mallayya).

41

1236 A. D

This inscription also is from Ardhāpur in Nanded taluk. It is dated in Śaka 1158, Durmukhi, Jyēshṭha śu. 1, Sunday, corresponding to 1236 A. D., May 7, Wednesday but not Sunday.

It mentions Singhanadēva as ruling from Dēvagiri, and records regular grants of money for the benefit

of the deities Indrēśvara, Kēdāradēva, Bhīmēśvara, Viśvēśvara, Nāgēśvara, Sakalēśvara, Rājēśvara, Sōmanātha, Narasiṃha, Śhubhanārāyaṇa, Vināyaka, Chaṇḍīkādēvi and others. These grants appear to have been made at the instance of Sarvādhikāri Saṃkaṇa and Sarvādhikāri Lakhaṇa-panḍita, the subordinates and of the king.

42

1280-81 A. D.

This inscription from Unkēśvar in Kinwat taluk belongs to the reign of the Sēuṇa King Rāmachandra. It is dated in Śaka 1201, Vikrama. Other details are not given. The given year corresponds to 1280-81 A. D. It mentions the king's subordinates Hāthisāhaṇi (Sk. Hastisāadhanika) Bhāvakadēva and the Pradhāna Hēmāḍi-panḍita, and their officer Sōmadēva. It is then stated that when in Trētāyuga, Rāmachandra was in exile (Vana-vāsa), went to this place of the Āśrama of the sage Śarabhaṃga and for the well-being of the sage, created a spring of hot water. Since then it became a holy-place. Here, Mēghadeva, the son of Saraṇunāyaka of Mātāpura, started constructing a temple and completed it with the grace of god Rāmachandra. Next follow the details of grants which include gardens in various villages like, Bōthi, Sāngavi and others which are enumerated in the record. (Cf. No. 47 below for reference to Śarabhaṃga).

43-46

These four inscriptions are fragmentary and are written in late characters. They do not yield any useful information. No. 43 comes from Marajak in Nanded taluk and 44 from Bhōkar in Bhokar taluk. No. 45 comes from Ardhāpur in Nanded taluk and it mentions Ārādhyapura which is obviously same as Ardhāpur. No. 46 is from Lāghul in Biloli taluk. In line 5, it contains the figure 1090 which cannot be the date of the record since the characters are too late for this date.

47

(1699-1700 A. D.?)

This inscription from Unkēśvar also refers to the episode of the sage Sarabhaṅga and states that in Trētāyuga, Rāmachandra created here a hot-water spring so that the sage could get rid of his old-age, (Cf. No. 42 above) and constructed a Śiva temple. The inscription further seems to add that since in course of time the temple became dilapidated, a Prabhu (probably the chief of that place) was commanded by god in his dream to repair it. Consequently it was renovated in Vikrama Samvat 1756, Śārvari. This date appears to be wrong. The samvat corresponded to 1699-1700 A. D. but the cycle year was not Śārvari. It was Virōdhi in Northern cycle and Pramāthi in Southern cycle.

48

1724-25 A. D.

This inscription from Māhōr, also in Kinwat taluk, is indistinct. It mentions Śaka 1646 (1724-25 A. D.) and a person named Gōvinda. But it is difficult to know the contents.

49

1779 A. D.

This inscription is also from Māhōr. It seems to state that Ānandībāyi, the wife of [Sarabābāji] breathed her last on Kārtika ha. 9, Plavanga, Śaka 1709. The details correspond to 1787 A. D., December 3, Monday.

50

This inscription from Mōhanpur in Nanded taluk is written in late characters and it is indistinct. Its purport also is not clear.



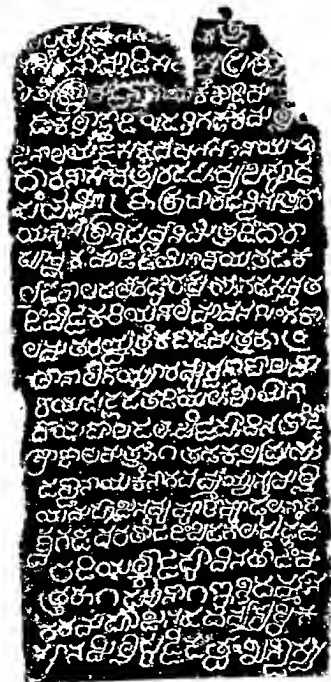
PLATES

[illegible]

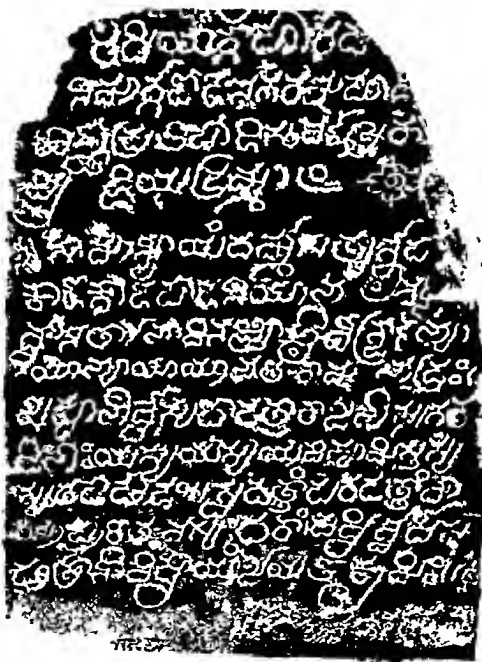
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Taḍkheh—Inscription of Sōmēśvara II (No 8), First face

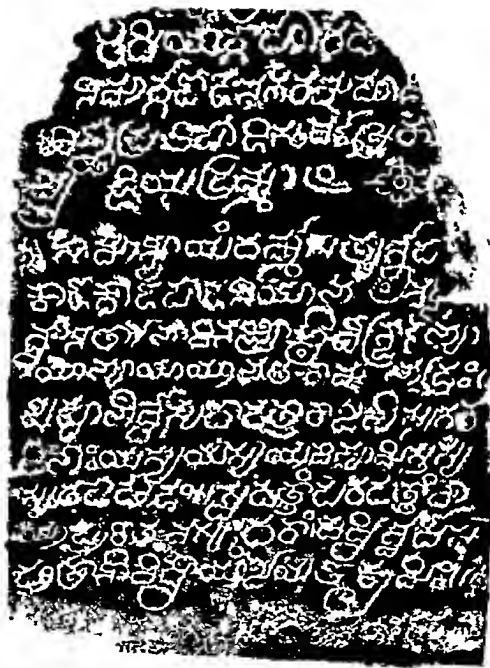


Taḍkhēl—Inscription of Sōmēśvara II (No. 8), Second face



[The text in this block is extremely faint and illegible due to poor scan quality. It appears to be a continuation of the handwritten script from the previous page.]

Karāḍkhēḍ—Inscriptions of Vikramāditya VI (No. 13 and 15)
and Jagadekamalla II (No. 34).



Tadkhel—Inscription of Sōmēśvara II No 8 , Third face

[The text in this block is extremely faded and illegible.]



Ādampur—Inscription of Vikramāditya VI (No. 19)



Sangam—Inscription of Vikramaditya VI (No 20),
First piece



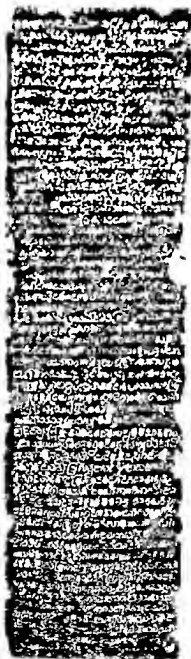
Sangam—Inser ption of Vikramaditya VI (No 20),
Second piece

[illegible]

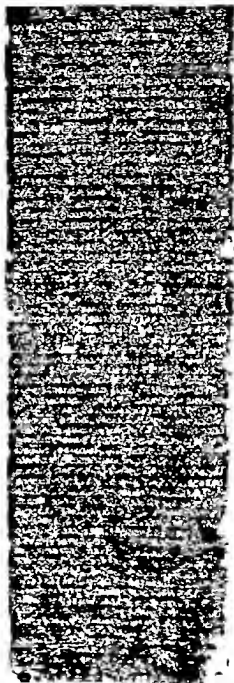
PLATE X (B)

[illegible]

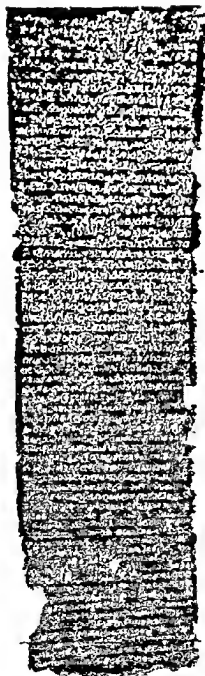




Bimra —Inscription of Vikramaditya VI (No 23), Second face



Karaṭkhēḍ — Inscription of Vikramāditya VI
(No. 21), First face





_____Ardhāpur—Inscription of Singhana II (No. 41)

[illegible]



Tadl

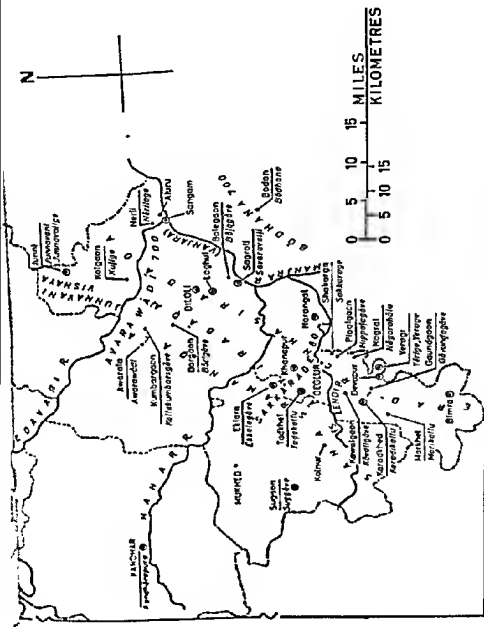


Ardh

अने भाषायां विधायक इति नाम्नाः । तेषामुक्तं च । अथ हितासिद्धिस्तथासाध्यम् । अथ हितासिद्धिस्तथासाध्यम् । अथ हितासिद्धिस्तथासाध्यम् ।



Inscription from Unkés-ar (No. 47)



ERRATA

Page	foot note	2	for	Dr C Sircar	read	Dr. D C. Sircar
"	line	2	"	मिड	"	मि . ड
"	"	15	"	प्रवरणा	"	प्रावरणा
4	"	14	"	योगादिदुःख	"	योगिदधिदुःख
8	"	4	"	गोष्ठीं	"	गोष्ठीं
32	"	12	"	नसप्तवार	"	नसप्तवार
48	"	46	"	होमधैरु	"	होमधैरु
63	foot note	1	"	जिगीषू	"	जिगीषू
"	line	11	"	मृगदत्ता	"	मृगदत्ता
"	"	16	"	यास्मिन्या	"	यस्मिन्या
64	"	2	"	विठपि	"	विठपि
"	"	16	"	मजा	"	मिजा
"	foot note	4	"	मृत्तिमती	"	मृत्तिमती
70	line	9	"	येन	"	येन
71	'	1	"	प्रोद्भूत	'	प्रोद्भूत
81	"	8	"	भ्युदय	'	भ्युदय
"	"	16	"	भूपस्य	"	भूपस्य
84	footnote	17	"	रम्य	"	रम्य
86	line	10	"	जनस्तति	"	जनस्तुति
89	'	2	"	मरोजिद	"	मरोजिनी
"	"	3	"	बन्नाली	"	बल्लाल
90	"	11	"	मखाचार्य	"	मखाचार्य
"	"	15	"	जपाभ्यास	"	जपाभ्यासा
93	"	4	"	दवनम्ना	"	दवनाम्ना
97	"	16	"	[मा]प	"	[का]प

INDEX

The following abbreviations
have been used below

au, author, ca, capital,
ch, chief, ci, city,
cn, country, de, deity
di, division, dy, dynasty;
f, family, fe, female, k, king;
l, locality,
l m land measure, m, measure,
n., name, off, officer, pr, prince,
princess, q, queen, ri, river, s a
same as, te, temple, tit, title,
vi, village, wk, work

A

Ācharasa, n, 59, 116, 170, 232
Ādampur, vi, L, 224
Āditya, de, Lxu, 9, 116
Āditya, Vāys ch, xLvu, 6, 111
Agastya, gōtra, 49, 159
Agastya, sage, xLix, 63, 175,
233
Agrahara, xxxvi, Lxv, 21, 24,
59-60, 127, 130, 169, 171, 183,
219, 221, 228, 231-32, 235
Āhāra, di, Lii
Āhavamalla, s a Sōmēśvara, I,
Chālukya k, 6, 11, 111, 118,
156
Aichēśvara, de, Lxi, 9, 116
Akeśāmbikā, fe, xLvu, 8, 114
Ālūr, Ālūru, vi, Liv, 23, 28,
55, 129, 134, 165, 220, 223, 230
Amaravati, vi, Lv, 163, 217, 18,
228, 29
Amaravatiapuravāśvara, tit,
xxvi, 15, 18, 44, 53, 122, 125,
153, 163, 217, 18

Āmaradakapura, vi, xL, xLv, Lv.
Āmaradakapuravāśvara, tit,
86, 197
Amoghavarsha I, Rāshtrakūta
k, xxi, Lii, Lxi
Ānāligēyūrn, vi, Lv, 19, 126
Ānandibāyi, fe, 101, 209
Anantapālayya, off, 32, 128, 225
Āndhra, co, xLvi, 87, 197-98
Anesāhana, off, 55, 165, 230
Angabhōga, 25, 28, 128, 131,
135, 168
Anga ranga bhoga, 89, 199
Angadizunka, tax, Lxviii, 10,
117
Ankadere, do, Lix, 38, 144
Aparāditya, n, 73, 186, 235
Aradhāpura, Arādhyapura, s a
Ardhāpur, vi, xLi, Li, 85,
93, 99, 196, 204, 207, 237
Arasayya, off, xLi, Lxiv, 84,
195, 237
Ardhāpur, vi, xxxix, xL-xLi,
xLiv xLvi, Lv, Lx, Lxi, Lxiv,
Lxvii, 237, 38, 240
Arga, Argadeva, Vahnī ch,
xxvii-xxxi, L-Li, Lxvii, 66,
178, 180, 233, 34
Arjuna, Epic hero, xxi
Aravana, tax, Lviii, 10, 12,
30, 32, 75, 119, 136, 139, 187,
225
Aundhe, vi, xL
Avaravādi, s a Awarala, vi,
xLviii, Liii
Avaravādi 700 di, xxxvi, Lii
Lii, 23, 41, 55, 58, 129, 148,
165, 168, 220, 227, 230-31
Avaratādevi, Chālukya pr, xxv
Awarala, vi, Liii

Āyachāpāya, *Vāṛ: ch*, XLVII, 7, 112

Aychās'vara, *de*, LXII, 9

Ayōdhyā, Ayōdhyapura, *ca*, 5, 39 40, 109, 146 47

Ayyana, Ayyanadeva, Ayyanayya, *Chālukya k*, 5, 40, 110, 147, 156

B

Bādāmi, *ca*, XXXIV XXXV

Bāgilvāḍa, 9, 145

Bahādurpur, *l*, LXII

Baḷḷa, *m*, 10, 77, 117, 189

Ballala, *Raṭṭa ch*, XXXIX, XL-XLII, XLV-XLVII, 81 83, 86, 89 90, 191 94, 197, 199 200, 237

Ballavarasa, *off*, 31, 137, 224

Bammarās'i, Bammarās'i Paṇḍita, *ascetic*, LX, 31, 137, 224

Bamkana, *n*, 37, 144

Bāṇasavergaḍe, *off*, 32, 137, 224

Banavāsi, Banavāsi dēśa, -mandala, -nādu, *di*, LI

Banavās'i 12000, *do*, LI

Bankēs'a, Bankeya, *off*, XX

Bankēs'vara, *te*, XX, LXI, 4, 108, 214 15

Banṣgedere, *tax*, LVIII, 55, 166, 230

Bārasagrāma, *s a* Barasgann, *vi*, XLI, XLVI, LV, 89, 200, 238

Bārasgaon, *do*, LV

Bāsiga, 62, 173

Bastar, *stale*, XXIV

Bavaragāve, *vi*, LV, 59-61, 169-70, 172, 232

Beḷḷiya drama, *coin*, 20, 126

Beḷvola 300, *di*, XXX

Bhaigaon, *vi*, LIV

Bhairava, *de*, LXII, 9, 116

Bhairavadēva, *n*, 77, 188

Bharatēs'vara, *de*, 93, 204

Bhāvakadēva *n*, XLIV, 95 205, 239

Bhāyigāve *s a*. Bhaigaon *vi*, LIV, 19, 23, 55, 58, 126, 129, 166, 168, 220, 230-31

Bhīllama, Bhīllama III,

Seuna ch, XXIV XXV

Bhīllama, Bhīllama V, *Sēuṇa k*.

XXV, XXXVIII-XXXIX, XLIII-XLIV, 80

Bhīllama dīs'āpatta, *tit*, XXIV

Bhīma, Bhīma I, *off*, XLI, 83, 194

Bhīma, Bhīma II, *do*,

XL-XLII, 84, 194-95, 237

Bhīmes'vara, *de*, LXIV,

93, 204, 239

Bhōgarāś'i, *ascetic*, 91, 201

Bhōgisēṭṭi, *n*, 10, 117, 216

Bhōja, *Paramāra k*, XXII,

Bhringavalli, *vi*,

XLI-XLII, 85, 196

Bhringi, *Gaṇa of S'iva*

XLI, 85, 196

Bhukṭi, *di*, LI

Bhūḷkamalla, *s a*. Sōmes'vara

III, *Chālukya k*, 55, 57,

59 60, 164 65, 168 69,

171, 229-31

Bhuvanākamalla, *s a*.

Sōmēs'vara II *do*.

18, 47, 156, 218

Byjala II, *Katachuri k*,

XXXVII, LI

Bijarasa, *off*, XXIV

Bilhana, *poet*, XXII

Bimrā, *vi*, XXVIII XXX,

XXXII, XXXIV, XLVIII

LII, LXIX, 226

Birarasa, *n*, 38, 144

Bōdhan, Bōdhana, *vi*, XX, LV,

Bōdhana 700, *di*, XXXVI, LV,

31, 58, 136, 168, 224, 231

Bolagāve, s.a. Bolegaon,
vi., Lvi, 77, 188
Borgaon, do., Lvi
Borgaon, do., Liv
Bōrīgāve, s.a., Borgaon, do.,
Liv, 54-55, 164, 166,
227, 230
Both, vi., Lvi
Bōthi, s.a., Both, vi.,
Lvi, 97, 206, 239
Brahmapuri, 44, 59-60, 153,
169-70, 232
Brahmarāsi, Brahmarāsi-paṇ-
ḍita, ascetic, LX-Lxi, 26,
90-91, 133, 137, 201, 222, 238
Brahmas'arma, off.,
xxxiii, 35, 141
Būcharasa, off., 55, 165
Buddha, xviii, xxi, Lix, 213
Buddhism, xviii, Lix

C

Chaitra, festival, 10, 117
Chaitra-paitra, do., 89, 199
Chakragoṣṭha, Chakrakūta, ca.,
xxiii, 7, 9, 113, 115
Challakētana, f., xxi
Chālukya, Chālukyās, dy.,
xvii, xxi-xxvi, xxix-xxxii,
xxxiv-xxxix, L, Lxix, 5, 11,
13-14, 16, 18, 31, 33, 35,
46-48, 52, 69, 109-10, 119-21,
123, 125, 128, 130-32, 137,
139, 142, 145-46, 155-57, 163-
64, 167-69, 171, 182, 185, 215,
225, 227, 229-30, 233-34
Chandaladōvi, Chālukya q.,
xxxiv
Chandēs'vara, do., 70, 183
Chandeyagāve, Lvi, 59, 170
Chandikādēvi, do., Lxv, 81, 94,
204, 239
Chandrabhaṭṭa, n., 76, 188
Chandrarāsi, ascetic, 70, 182

Chandras'ekharapandita, do.,
Lx, 22, 25, 51, 129, 131, 161,
220, 222, 228
Chattapavya, off., xxxi, 17,
124, 127, 218-19
Chaturvargachintāmaṇi, wk.,
xliv
Chāvunda, off., xli, Lxiv
85, 196, 237
Chhallēs'vara, te., xx, Lxi,
4, 108, 215
Chhappanneya sunka, tax,
61, 172
Chinchkhed, vi., Lvi
Chinchavali, s.a. Chinchkhed,
do., Lvi, 97, 206
Chōla, L, 6, 110, 215
Chūdāmaṇi, n.,
Lxvii, 92, 203, 238

D

Dandē, 62, 173
Dantidurga, Rāshṭrakūṭa k.,
xviii, 2, 106
Das'avarma, Chālukya k., 5, 110
Daulatabad, ci., Lvi
Dayana, scribe, 77, 79, 188, 190
Dayasavalige, vi., Liv, 23, 55,
166, 230
Degaon, do., Lvi
Dēharada Māyidūva, n.,
76-77, 188
Dēs'a, di., Lii
Dōva, scribe, 93, 203
Dōva, off., xli, 84, 194
Dōvagiri, s.a. Daulatabad, ca.,
xvii, xxiv, xxxviii, Lvi,
93, 204, 238
Dēvaṇa, off., 35, 141-42
Dāvapāla, Raṭṭa ch.,
xl, xlv, 81, 237
Dēvapārya, Vṛji ch., xlvi,
43, 151
Devasavaja, 61-62, 172-73

- Deylgāve, s a. Degaon, vi.,
Lvi, 19, 23, 126, 129, 218, 221,
Dhārā, ca., xxii, 6, 110
Dhārāvarsha, *ch of Chakrakūta*,
xxiii, 9, 115
Dharmmōja, *engraver*, 11, 118
Dhōra, *Vahni ch.*,
xxvii-xxviii, XLIX, L-LI
49, 65, 158-59, 177, 220, 233
Dhōrēs'ara, Dhōranripēs'ara,
te., L, LViii, 22, 50, 128, 159,
Dra, *Drama, coin.*, xxx, 3, 4,
10, 61, 70, 93-94, 107-08, 117,
126, 172, 182-83, 204-05, 215, 234

E

- Ekkalaḡāve, s a Eklara, vi.,
Liv, 12, 14-15, 119, 121-22,
217-18
Eklara, *do.*, Liv, LXiii,
216-17
Ellora, *do*, xviii, Lvi
Erad arurūru, *di.*, xxx
Erad-irchchhāsira bāda, *do*,
xxix, xxxv, L, Liii,
55, 165, 230
Ērage, s a, Ērige, vi, 14, 121, 217
Ēreyamarasa, *off*, xxxii,
xxxv, 44, 54-55, 60, 72, 153,
171, 184 85, 227, 229-30,
232, 235
Ērige, s a, Yeragi, vi,
xxxvi, Lvi, LXv, 21, 24,
59-60, 73, 127, 130, 169, 171,
185, 219, 221, 231-32, 235

G

- Gadimba, 10, 117
Gadyāna, *coin*, 12, 32, 77, 188,
225
Gaḡe, *l m*, 10, 117
Ganapati, *de*, Lvi, 9, 116
Gangavādī 96000, *di*, Liii

- Gauda-yōgīndra, -munīndra,
ascetic, 92, 202
Gautami, s a. Gōdāvari, ri.,
xxxviii
Gāvupdagāve, Gavudagāve, s a.,
Gaundenon, vi, Liv, 23, 55,
129, 165, 221, 230
Gaḡe, *l m.*, LViii, 10, 23,
60-61, 73, 79, 116, 129-30,
170-71, 186, 190
Gaḡe, LXvi, 14, 59, 116, 121,
169, 232
Gaḡikāsthāna, LXv
Gōdāvari, ri., xxii, xxxviii,
XLIX, LXvi, 3, 107, 214,
233
Gojjiga Sōmanātha, *de.*, xx,
Lxi, 4, 108, 215
Gōpālākramita, *Vāji ch*,
XLviii, 41, 149
Gōvinda, *do*, XLvi, 6, 111-12
Gōvinda, *do*, XLviii, 43, 151
Govinda, *n*, 100, 209
Gōvinda, lli, Rāshīrakūḡa k.
Lxi
Gōvindarasa, *off*, 59, 172, 232
Gōvindakahbe, *fe*, XLviii,
42, 150
Grāmasahasraka, *di*, Lin, 70,
182
Gudbā, s a Gudhe, vi, Lvi,
97, 229
Gudhe, *do*, Lvi
Gukkāve, *do*, Liv, 54-55, 164,
166, 215, 229-30
Gundegaon, *do*, Liv
Gūjara, *co*, XLvi, LXi
Gurjar-āpapa, *l*, LXii, 4, 108
Gurjari, *fe*, 87, 198

H

- Hastisādhanika, *off*, XLiv, 239
Hāthisahani, *do*, XLiv, 95,
205, 239
Heggade, *off.*, 77, 188
Hejjunka, *tax*, 10, 61, 117, 172

Hemādri, *au.*, xLiv
 Hemādipandita, *off.*, xLiv, 95,
 205, 239
 Hemādīyārāsa, *ch.*, 55, 165, 230
 Hēru, *m.*, 10, 77, 117, 189
 Hētuvāda, xviii
 Himalayas, xLix
 Hingoli, *vi.*, xLii
 Hippalaeāve, *s. a.* Pippalagaon,
do., Llv, 54-55, 164, 166,
 229-30
 Hortul, *do.*, xxvi-xxx, xLix-L,
 Lili, Lvii, Lxvii, 221, 226, 233
 Hoysalas, *dy.*, xxxviii,

I

Indra III, *Rāshītrakūṭa k.*, xx
 Indrēs'vara, *de.*, Lxiv, 93, 205,
 239
 Isānaś'akti, *ascetic*, 51, 162
 Is'varadōva, *poet.*, xLi. xLiii,
 Lxvii, 92, 203, 238.

J

Jagadōkamalla, Jagadēkamalla II
Chālukya k., xxii, xxxvi, 72,
 185, 234-35
 Jagattunga-Samudra, *lake*, xx, 4,
 108, 214
 Jainism, Lix
 Jaitugi, *Sūna k.*, xLiii
 Javanipura, *cc.*, 26, 32, 132,
 137, 222, 224
 Jayasimha *s. a.* Jayasimha I,
Chālukya k., 39, 146
 Jayasimha, Jayasimha II, *do.*,
 xxiv, 5, 40, 47, 110, 147, 156
 Jindlaya, Lix, 19, 126, 219
 Jñānēs'a, Jñānēs'vara-pandita,
ascetic, Lx, 52, 54-55, 162,
 164-65, 228-29
 Jōgadāva, *n.*, 77, 188
 Junnavāligē, *s. a.* Junni, *vi.*, Lv,
 77, 188-89, 236

Junnavanni, *s. a.* Junni, *do.*, xLvi
 Junnavani, Junnavani-Vishaya,
di., xLi, VLvi, Lv, 89, 200, 238
 Junni, *vi.*, xxxvi-xxxvii, xLvi,
 Li, Lv, Lix, 236.

K

Kādāsa, *Mountain*, xLix, 63,
 158, 174, 233
 Kailāsanātha, *te.*, xviii
 Kakka, Karkarasa, *ch.*, 19, 125,
 218
 Kalachuri, *dy.*, xxxvi-xxxviii,
 Li, 76
 Kalamannri, *vi.*, xLii
 Kālamēgha, *tit.*, 3, 107
 Kalamēs'vara, *de.*, 94, 116, 201,
 204, 216, 238
 Kāśmukha, *religious sect.*, Lx,
 9, 90
 Kalanjara-puravaradhī'vara, *tit.*,
 xxxvii, 76, 188, 236
 Kālapriya, *de.*, xx, Lxi, 3-4,
 107-08, 214
 Kālēs'vara, *ascetic*, Lxi, 90, 201
 Kāḷeyanūyaka, *off.*, 38, 144, 226
 Kālchōra, Kālchōra I, *Valmi*,
ch., xxvii-xxix, Li, 49, 66, 159,
 178, 233
 Kālchōra, Kālchōrarasa, Kāl-
 chōra II, *do.*, xxvii-xxix, L-Li,
 Lxii, 23, 44, 51, 129, 153,
 160, 221, 227-28
 Kālchōrarasa, Kālchōra III,
do., Li, 76, 188, 236
 Kālchōrēs'vara, Kālchōrang-
 pēs'vara, *de. or te.*, L, Lxiii,
 22, 50, 128, 159, 220
 Kālāsā, *off.*, xliii
 Kālāsā, *Vāsi ch.*, xlvii, 7, 117
 Kālāsavya, *off.*, xxvi, 12, 17,
 119, 124, 217-18
 Kālīkadāvi, *de.*, 94, 205
 Kālmayya, *off.*, 19, 126, 218

- Kālinga, co., 6, 110
 Kallakumbharigrāme, Kallakum-
 barigrāve, vi., XLviii, Liii,
 41-42, 148, 150, 227
 Kalyāna, Kalyānapura, ca., xxi,
 xxvi, xxix, 17, 21, 48, 55,
 58-59, 69, 123, 127, 157,
 163-64, 169, 182, 218, 228,
 230-31, 234
 Kalyānas'akti, ascetic, Lxi, 90,
 201
 Kāmādā, āyatana, te., 4, 108
 Kāmpana, di., Lii, Lv, 24, 31,
 136
 Kandhār, Kandhāra, Kandhāra-
 pura, ca., xviii-xxi, xLiii, Lix,
 Lxi-Lxii, Lxvi, 213
 Kandhārapuravarādhīs'vara, *tit.*,
 xix
 Kapidhvajā, Kapidhvajādēvi, *de.*,
 XLV XLvi, 81, 86, 192
 Kap, vi., Lvi, 97, 207
 Karadikaliu, s.a., Karadkhēd,
do., Liii, Lix-Lx, Lxiii, 19, 22,
 50-51, 55, 58, 126, 128-29, 159,
 161, 168, 218, 220, 228
 Karadkhēd, *do.*, xxvii, xxix-xxx,
 xxxii, xxxv, XLviii, xLix, L,
 Lii, Lix, Lxiii, Lxix, 220-23,
 227, 229-30, 234
 Karahada, 4000, *di.*, xxxiv
 Karakartāyāma, vi., XLvi, Lvi,
 90, 200, 238
 Karandī, s.a., Karanji, *do.*, Lvi,
 97, 206
 Karanji, *do.*, Lvi
 Karda āvasamudra, *tank*, xLi,
 90, 200
 Karhād, vi., xxxiv
 Karīya drama, com, 75, 187
 Karka, Karkara, Karkarasa, s.a.
 Arga, Vahnī *ch.*, xxvii-xxix,
 L-Li, Lxiii, 22, 49-50, 128, 159,
 220, 228
 Karkaparasā, *ch.*, xxvi, 15, 122,
 217
 Karkheli, vi., Lvi
 Karnāṭa, Karnāṭaka, co., XLvi,
 86, 197
 Karṇāṭi, *fe.*, 87, 197
 Kārtikēś'vara, s.a. Siddhēs'vara,
de., xLii
 Kāś'ivis'vēs'vara, *do.*, xLii
 Kās'mīra, co., XLvi
 Kās'mīri, *fe.*, 87, 197
 Katyara, s.a. Kirtivarma II,
Chālukya k. 39, 146
 Kaundanya, Kaundinya, *gōtra*,
 XLvi, 6, 96, 111, 206
 Kaundinya, *sage*, 6, 111
 Kaus'ika, *gōtra*, 39, 114, 145
 Kavalgaon, vi., Liv
 Kāvaligāve, s.a. Kavalgaon, *do.*,
 Liv, 23, 55, 129, 166, 220, 230
 Kāvēri, *ri.*, xxi, xxxvii
 Kēdaradēva, Lxlv, 93, 204, 239
 Kesarakallu, foundation, 30, 136
 Kēs'avabhata, n. 76, 188
 Kēs'avadēva, *de.*, 59-61, 74,
 170-72, 186, 232, 236
 Kēs'irāja, *off.*, xxvi, 12, 119, 217
 Khandikā, m., 3, 107
 Khapari, *ti.*, Lvii
 Kirtivarma II, *Chālukya k.*,
 xxxv
 Kolu ūru, s.a. Kolnur, vi., Lvi,
 23, 130, 221
 Kojaga, m., 22, 128
 Kōlu, l.m. Lviii, 10, 15, 44, 60,
 116, 122, 127, 153
 Konkana, co., xxii-xxiii, 215
 Koukanēs'vara, *ch.*, 6, 110
 Koṇḍoya, n. 9, 115
 Koṇḍūr, vi., Lii
 Kṛishṇa, Kṛishṇarāja, Kṛishṇa I,
Rashtrakūṭa k., xviii, xxi, 2,
 106, 213
 Kṛishṇa II, *do.*, xx-xxi
 Kṛishṇa III, *do.*, xix-xxi, Lxi
 Kṛishṇapura, ca. xix

Kṛishnēs'vara, *de. or te.* xx, Lxi,
4, 108, 215
Kshētrapāla, *te.*, 3, 107-08, 215
Kukanūr 30, *di.*, Liii
Kūlige s.a. Kolegaon, *vi.*, Lvi,
32, 138, 225
Kumbargaon, *vi.*, Liii
Kumbhajanma, *sage*, 48, 158
Kūnte, *l.m.*, Lviii, 44, 153
Kunār, *n.*, xxi
Kuntaladēs'a *di.*, xlviii, 41, 148,
227
Kurli, *vi.*, Lvi
Kurvali, s.a. Kurli, *do.*, Lvi,
97, 206.

L

Lakhananandita, *off.*, xlv, 93,
204, 239
Lakshmana, *scribe*, 71, 185, 234
Laoji, *vi.*, xxv, 7, 113
Lankāpuri, *ci.*, 40, 147
Lattalūru s.a., Latur, *ca.* xliii
Lattalūrapuravarādhusvara,
tit., xviii
Lātūr, *c.a.*, xviii-xix, xliii
Linga, s.a. Lingī, *vi.*, Lvi, 97,
206
Lingi, *do.*, Lvi
Lōkapalēs'vara, *ascetic*, 51, 161.

M

Madanakaśanarasa, *ch.*, xxxii, 28,
134, 223
Madanūrn, s.a., Manur, *vi.*, Lvi,
38, 144, 226
Madhava, *Vajī ch.*, xlvii, 6, 8,
111, 114, 215
Madhusūdana, Madhusūdana-
bhāṭṭa, *do.*, xlviii, 42-43,
150-51
Madhusūdana, *off.*, xxiii
Mādirāja, s.a. Madhava, *Vajī*
ch., xlvii, 7-8, 112, 114

Magadha, *co.*, 6, 110
Mahādēva, *Sūrya k.*, xlv
Mahāghaṭikūsthāna, 55
Mahājana, 10, 20, 31, 59-60,
117, 126, 137, 165, 169-70,
219, 231
Mahāmandalēs'vari, *tit.*, Li, 32,
138, 225
Mahārāshṭra, *co.*, xlv
Mahārāshṭrī, *fe.*, 87, 198
Mahor, *vi.*, Lvi
Mailugi, s.a. Mailugi II, *Sūrya*
ch., xxxix, 87, 198
Maṇijugi-Maṇḍalika-Pratishṭ-
āchārya, *tit.*, xxxix, 87, 237
Maurāvarana, *sage.*, 6, 111
Mālagāvunda, s.a. Mallagāvunda
off., 14, 121
Mālava, *co.*, xlii, 215
Mālavēs'vara, *k.*, xxv, 6, 110
Malayamatidevi, Malayamatiya-
rasi, *Chalukya q.*, xxxii
Maleya, *engraver*, xli, xliii, 93,
203, 238
Maleyamutiarasi, s.a. Malay-
matiyarasi, *Chalukya q.* 53,
163, 229
Māṇṣyabbarasi, *fe.*, 55, 165
Maṭkbed, *ca.*, xl, xliii
Malla, *Vindhya ch.*, xxiv, 7, 9,
113, 115, 215
Mallagāvunda, *off.*, lxiii, 12, 27,
119, 133, 217, 222
Mallanidēvi, *Chalukya q.* xxxii,
40-41, 148, 227
Mallatāja, s.a. Mallikārjuna,
Chalukya pr. 37, 143, 226
Mallayya, s.a. Maleya, *engraver*,
lxiii, 238
Mallēs'vara, *de. or te.*, lxiii, 15,
122, 218
Mallēs'varan, *vi.*, xxiii
Mallidēvabhāṭṭa, *n.*, 76, 188
Mallikē, *fe.*, xli, 83, 194

Mallikārjuna, *Chālukya pr.*,
 xxxiii, 35, 140, 142, 225-26
 Mallikārjuna, *de. or te.*, xxxix,
 xli-xlii, Lxi-Lxiv, 9, 89-91,
 116, 199-201, 237-38
 Mallinātha, *de.*, xli, 85, 195, 237
 Mallugi, Mallugi II, *Sūna, ch.*,
 xxxviii-xxxix, xliii, 237
 Māna, *m.*, 10, 21, 77, 117, 128,
 189
 Manasiddhi, Munimānusiddhi,
hero., xlix, 64-65, 176-77, 233
 Maṇḍala, *di.*, Lii
 Maṇḍalasiddhi, *te.*, 4, 101, 214
 Maṇḍāta, *gōtra*, xlviii, 41-43,
 151
 Manevergade, *off.*, xxxvi, 32, 58,
 72, 137, 168, 185, 224, 231, 234
 Nāṅskabhāṇḍārīga, *off.*, xxxi,
 21, 127, 219
 Manjara, Manjarāvīrtha, *s.a.*
 Mānjara, *ri.*, xxxviii, xlix,
 LXvi, 233
 Manneya, 12, 119, 217
 Manur, *vi.*, Lvi
 Manyad, *ri.*, LXvi
 Marasingha, *Silāhāra ch.*, xxiii,
 9, 115
 Marikaḷḷu, *s.a.* Markhal, *vi.*, Lvi,
 23, 130, 221
 Markhal, *vi.*, Lvi
 Mārkaḷabhairava, *tit*, 44, 53,
 72, 153, 163, 185
 Mārkoḷvāna kōḷu, *l.m.*, Lviii, 14,
 121
 Māṭa-kūta, 59, 61, 73, 170-71,
 185-86
 Mātāpura, *s.a.* Maher, *vi.*, Lvi,
 96, 205, 239
 Matha, Lxi, 89-91, 143, 200, 238
 Matta, Mattar, Mattaru, *l.m.*,
 Lviii, 10, 12, 14-15, 19, 23, 26,
 44, 60-61, 73, 75, 79, 116-17,
 119, 121-22, 126-27, 129-30,
 132, 170-71, 190, 227

Māvāna Singana Kōlu., *l.m.*,
 Lviii, 12, 19, 119, 126
 Māyādēva, *n.*, 93, 203, 238
 Māyipōja, *Architect*, 79, 190
 Māchādēva, *n.*, xlii, Lxv, 96,
 206, 239
 Mudrāvaṇa, 27, 133
 Mūsthārādēva, *de.*, xxxvi, 32,
 73, 127, 139, 185, 225, 238
 Mūḷiga, 59-60, 169-70
 Munja, *Paramāra k.*, L, 65, 177,
 233
 Muṭtagāvunda, *off.*, 27, 133.

N

Nāḍu, *di.*, Lii
 Nāga, *de.*, Lxi, 9, 116
 Nāgāditya I, *Vāji ch.*, xlvii, 6,
 111
 Nāgāditya II, *do.*, xlvii, 7, 112
 Nagai, *vi.*, xxiii
 Nāganātha, 102, 210
 Nagara, *s.a.* Nakhara, *merch-*
ant guild, 10, 20, 22, 117,
 126, 128, 219
 Nāgarahālu, *s.a.* Nagarai, *vi.*,
 Lvi, 44, 55, 153, 227
 Nāgarāja, *Vāji ch.*, xxxii, xxxv,
 xlviii, 43-44, 151-53, 227
 Nāgavamsa, *f.*, xxiii
 Nāgavarma, Nāgavarmayya,
Vāji ch., xxii-xxv, xlvii, Lx,
 Lxii, Lxix, 6-11, 20, 111-18,
 126, 215-16, 219
 Nāgavarma, *s.a.* Nāgarāja, *do.*,
 xxxv, 41, 148
 Nāgesa, Nāgesvara, *de. or te.*,
 Lxii-Lxv, 9-10, 20, 81, 86, 93,
 116-17, 126, 191, 197, 204,
 239
 Nagarai, *vi.*, Lvi
 Nākarasa, *ch.*, 12, 119, 217
 Nakhara, *merchant guild*, 31,
 59, 137, 169, 232

Nakharēs'vara, *tc.*, 59-60, 169-71,
232

Nālikabbe, *fe.*, XLVIII, 43, 151

Nanded, *ci.*, LV, LXVI

Nandi, *de.*, LXII, 9, 116

Nandi, *ri.*, LXVI

Nāndikada, *s.a.* Nanded, *ci.*,
LXVI

Nānditaṭa, *s.a.*, Nanded, *do.*,
LXI, LXVI, 3, 107, 214

Naranadēva, *n.*, 77, 188

Narasimha, Narasimha, *de.*,
LXV, 94, 204, 239

Nārāyaṇa, *do.*, LXII, 9, 116

Nārāyaṇa, *n.*, 57, 167

Nārāyaṇa I, *Vāji ch.*, XLVII, 7,
112, 116

Nārāyaṇa II, *do.*, XLVII, 8-9,
114-15

Narmadā, *ri.*, XXXVII

Nērliḡe, *s.a.* Nerli, *vi.*, LIV, 23,
25, 55, 130-31, 166, 230, 232

Nerli, *do.*, LIV

Niḡaṣaṇhamalla, *tit.*, 15, 19,
44, 53, 70-71, 122, 153, 163,
184

Niḡalankamalla jinalaya, LXIV,
19, 126, 218

Nilankanṣhabhaṭṭa, *n.*, 76, 188

Nirājanāchārya, Nirājanā-
muni, *ascetic*, 51, 161

Nirkali, 60, 170

Nishka, *coin*, XXX, XLI, 89-90,
182-83, 200, 234, 238

Nitya bhūmīdāna, *grant*, XXXI

Nivartana, *l.m.* LVIII, 37, 89-90,
143, 199-200

Nivēs'ana, *house site*, 15, 61,
77-78, 122, 130, 171, 189.

O

Okkūlagave, *vi.*, LIV

Okkarasa, Vokkarasa, *s.a.*

Yokkanayya, *off.*, XXXII, XXXIV,
31, 137, 224.

P

Padmanābha, *n.*, 57, 167

Pāga, *coin*, 10, 16, 117, 128

Pahuraṇi, *vi.*, LVII

Pala, *m.*, 4, 108

Pana, *coin*, 10, 61, 117, 172, 200

Pandava, *race*, XXI

Paṇikā, 89

Paramāra, *dy*, XXII, XLIX, L, 233

Paṣāyita, *off.*, XXXII, 26, 31, 132,
137, 222, 224

Patode, *vi.*, LVII

Pātra-Pāvuḡa, 90, 200

Pattamahādēvi, *Chālukya q.*,
58, 168, 231

Pāvaka, *j.*, XLVIII, 49, 70,
158-59, 182, 233

Pavitra, 10, 117

Pavitrada parva, 10, 117

Pāvuḡa, 10, 116

Pergade, *off.*, 17, 55, 121, 124,
138, 218, 224

Perjuṇka, *s.a.* Hejjuṇka, *tax.*,
10, 117

Permaḡi, *s.a.* Vikramāditya VI.
Chālukya k, 56, 147

Pēru, *s.a.* Hēru, *m.*, 10, 117

Pippalagaon, *vi.*, LIV

Pimpalajai, *s.a.* Pimpalaje, *do.*,
LVII, 97, 206

Pimpalaje, *do.*, LVII

Pimpalasēda, *s.o.* Pimpalasenda,
do., LVII, 97, 206

Pimpalasenda, *do.*, LVII, 97, 207

Pitavade, *s.a.* Patode, *do.*, LVII,
97, 206

Poharagāma, *do.*, XLI, LVII, 89,
200, 238

Polekēsi, *s.a.* Pulikes'ī, *l.*,
Chālukya k, XXXIV, 39, 146

Pommakaragē, *s.a.* Pommala-
dēvi, *Raṭṭa q.* XLI, 87, 89,
197, 200

Pommalaacēvi, *do.*, XLI-XLII, XLV,
83, 193, 237

Pon, Ponnu, coin, 10, 22, 32, 117, 128, 139
Pottala, s a Hottul, vi, LVII, 38, 144, 226
Prabhu, off, 10, 20, 32, 59-60, 117, 126, 138, 169-70, 219, 225, 232, 240
Prasanna - Bhairava. de, L, LXIII, 22, 128, 220
Prastha, m, 3, 107
Pratāpachakravarti, tit, 72, 185
Pulikēśi I, Chālukya k, XXXIV
Purigere, 300, *di*, xxx.

R

Raibhēya, s a Arga, Vālmī ch XXVIII-XXIX, XXXI, 70-71, 182-83, 234
Rājāsūya, sacrifice, 5, 109
Rājās'vara, de, LXV, 94, 204, 239
Ramachandra, Scunṇa k XLIV, LXV, 95, 205, 239
Rāmadeva, Vāji ch, XLVIII, 43, 151
Rames'varabhaṭṭa, n, 76, 188
Ranarāga Chālukya k, XXXIV, 39, 146
Rangabhoga, 25, 28, 129, 131, 135, 168
Rannōja, Architect, 79, 190
Rasayya, ch, XLII
Rāshtrakuta, dy, XVII XXI, XL, XLIII, LXI, LXIX, 2, 46, 106, 146, 155, 213
Ratta f, XXXIX XL, XLIII, XLV, LXVII LXIX, 81, 86, 191, 196, 237
Ratta, s a Rāshtrakūta dy, LXIX 40, 147
Rattas of Saundatti, f, XIX
Rebbaladevi, Rebbale Vālmī q, XXVIII XXIX, L-LI LXIII, 23, 30, 32 44, 50, 130, 135, 138, 153 160, 221, 223, 225, 227 28

Rebbēs'vara, de, 38, 70, 144, 183, 226
Rebbeyanayāka, ch, 24, 130, 221
Rēbhā, s a Rebbaladōvi, Vālmī q XXVIII-XXIX
Rēchaladōvi, fe, 57, 167
Rōgukū, de, 101, 209
Revānabhaṭṭa, Rēvanārya,
Rēvanayya I, Vāji ch, XLVIII, 41 42, 149
Rēvaṇa, Rēvaṇayya, Revanayya-nāyaka, Revapayya II, do, XLVIII, 42-43, 150 51
Revāṇeśa, Revanesvara, de, *or te*, XXXII, XLVIII, 43-44, 144, 152 53, 227
Rudrachamūpa, Rudradāpādā-dhīśa, off, XXXVI, 56, 167

S

Sādadanḍige, 31 136
Sagares'vara, te, 4, 108, 214
Sagrolī, vi, XXXIII XXXIV, LV, LX, LXIV
Sahasramandala, di, xxx, L, LIII, LIV, 49, 51, 159, 161
Saiviem, Lix LX
Sakalēs'vara, de, LXV, 94, 204, 239
Sakaraṅgavā, s a Sakhargāon, vi, LVII, 97, 207
Sakhargāon, vi, LVII
Sakkarage, s a Shekarga, vi, LIV
Sakkarage 60, di, 23, 129, 220
Sakkarage 80 do, LII, LIV, 9, 58, 116, 168, 216, 230 31
Sakkarage 84, do, 15, 122, 218
Sakkarage 90, do, 55, 166
Sale school LXV, 24, 59, 130, 221
Sāmanta Thakkura, off, XXXI, 25 131, 222
Samantabhoga, 58, 168

- Sūmantikē*, 58, 135, 168, 239
Sandhyamāṭha, 9, 116
Sāṅgavi, vi., Lvii, 97, 206, 239
Sangam, do., xxxiii
Saṅkana, off., xLiv
Saṅkarasa, do., xxiii
Sapāda-lakṣha, di., Liii
Saptamāṭṛikā, de., Lxii, 9, 116
Sarabhaṅga, sage, xLiv-xLv, Lxv, 96, 100, 205, 208, 239-40
Sarannāyaka, n., xLiv, Lxv, 96, 206, 239
Sarasvaimaṇḍapa, Lxii, 9, 116
Sarbbhṣvara, s.a. *Sarvṣvara*, de., 26, 30-31, 132, 135-36
Sarvādhlāri, off., xLiv, 93, 204, 239
Sarvajña-chakravartī, tit., 57, 59-60, 168-69, 230-31
Sarvalōkaśrayamaṇḍapa, xx, 4, 108, 214
Sarvanamasyadagrahūra, 72-73, 185
Sarvṣvara, te., Lx, Lxiv, 222, 224
Satyāśraya, *Chālukya k.*, 5, 25, 31, 33, 39-40, 46, 109-10, 139, 146-47, 156
Saundattī, ca., xix, xL
Sauṣṭu, n., 21, 128
Savalakka-Vindhya, di., xxiv, 7, 113
Savali, vi., Lvii
Savaravallī, s.a. *Sagrōḷ*, do., xxxii, Lv, 26, 31, 132, 136, 222, 224
Sāvēre, s.a., *Savali*, do., Lvii, 97, 207
Sāyikabhe, fe., xLvii, 7, 112
Sāyirahāda, di., xxx, xLviii, Liii, 41, 148, 227
Sēnabōga, *sēnabōva*, off., 77, 79, 188, 190
Sēṇa, s.a., *Yādava of Dēvagiri*, dy., xvii, xxiv-xxv, xxxvii-xL, xLiii-xLv, 237, 239
Sēṇadēśa, di., xxiv-xxv, 7, 113, 215
Sēṇa-diśāpaṭṭa, tit., xxiv, 9, 115
Seṭṭigutta, merchant, 61, 172
Shankana, s.a. *Saṅkana*, off., 93, 204
Shāpara, s.a. *Khapari*, vi., Lvii, 97, 207
Shēkarga, vi., Liv
Shōḍaśa-mahājāna, 5, 9, 56, 167, 204, 216
Siddhanātha, de., 94, 205
Siddhṣvara, de. or te., xxxix, xLi-xLii, Lxi, Lxiv, 70, 89, 91, 182-83, 199-201, 233, 238
Siddhivināyaka, de., 4, 108
Siddhubu, n., xxix, Lxviii, 68-69, 181-82, 233
Silāhara, f., xxii-xxiii
Sinda, do., xxiii
Sineagamunda-gāvunda, off., 27, 31, 133, 137, 222
Singhan, *singhaḡadāva*, *Singhana II. Sēṇa k.*, xxv, xLiv, Lxiv, 93, 204, 238
Singisetti, n., 10, 117
Sireya sunka, tax., Lviii, 10, 117
Sirimalige, vi., Lvii, 59, 169, 232
Siripatināyaka, n., 32, 138, 224
Sīva, de., xxix
Sīva Svayambhu, do., 44, 153
Soḷasa, n., 77, 189
Sollage, do., 21, 128
Sōma, lineage, 39, 47, 145, 156
Sōmadēva-papḍita, n., 95, 205, 239

Sōmanātha, *de.* or *te.*, L, LXiii,
45, 55, 94, 164, 166, 168, 204,
220, 231, 239

Sōmatīrtha, 51, 161

Sōmūs'vara, *de.* or *te.*, xxxii,
Lxiii, 25, 28, 50, 135, 159,
165, 223-24, 228

Sōmēs'vara, Sōmēs'vara I,
Chālukya k., xxi, xxiv, xxvi,
xxxv, XLvi-XLvi, Lxii, Lxix,
215-18

Sōmūs'vara, Sōmāvara II,
do., xxv-xxvi, xxix, XLvii, 69,
182, 218, 233-34

Sōmūs'vara, Sōmūs'vara III,
do., xxvi, xxviii, xxxi,
xxxiv-xxxvi, xlix, 229-32

Sōmēs'vara IV, *do.*, xxxviii

Sōvagūvūḍa, *off.*, 27, 133, 222

Sōvarasa, *n.*, 61, 172, 233

Sōvidāva, *s a.* Sōmūs'vara II,
Chālukya k. 40, 147

S'ridhara, S'ridharayya, *off.*,
xxxvi, 35, 57, 140, 167-68,
231

S'ripani, *n.*, xLi, 83, 194

S'rivatsa, *f.*, xL, LXiv, 83, 134,
237

Sūbhanārāyaṇa, *de.* or *te.*, LXv,
94, 204, 239

Sūgaladevi, *Chālukya q.* xxxii,
XLviii, 44, 152, 227

Sūgāve, *s a.* Sūgaon, vi, Lvii,
15, 122

Sūnha, *tax.*, 10, 116

Sūnkaverggade, *off.*, 61, 172

Sūṇa-sūte, 59, 61, 73, 170-71,
186

Suvarnavrīṣhabhadvaja, *tit.*,
xxxvii, 76, 188, 236

Svayambhu Sōmanātha, *de.*, 22,
54-55, 58, 128, 131, 222, 229.

T

Tadagūru, vi., Lvi, 59, 169, 232

Tadakkallu, *s a.* Taddhel, vi.,
xxv, LV, LXii, 9, 19-20, 116,
126, 216, 218-19

Taddhel, vi., xxi, xxv, XLvi, LV,
Lix-Lx, LXii-Lxiii, Lxix

Taila, Tailapa, Tailūs'vara,
Taila II, *Chālukya k.* L, Lxix,
5, 40, 46, 65, 110, 147, 155,
177, 227, 233

Tailapa, Tailapadāva, *Chālukya*
pr., xxxii-xxxiv, 26, 132, 222

Tajāra, *off.*, 59, 170

Tammabhaṭṭa, *n.*, 14, 121

Tantrad-adhishṭhāyaka, *off.*,
58, 72, 185, 234

Tathāgata, *s a.* Buddha, 1, 105

Trailokyamalla, *s a.* Sōmēs'-
vara I, *Chālukya k.*, 5-7, 9,
11, 13-15, 17, 40, 47, 110,
112, 115, 119, 121-23, 137,
216-18

Trailupurushadāva, *de.*, LXvi, 24,
130, 221

Trailhuvanamalla, *s a.* Vikramā-
ditya VI, *Chālukya k.*, 25-26,
32, 40, 48, 52-53, 132, 137,
148, 163, 222, 224, 227-28

Triśoḇhanadāva, *ascetic.*, 78, 189

Tripurāntakadāva, *de.* 90, 201

Tudigūs'vara, *de.*, or *te.*, xx,
Lxi, 4, 108, 215

Tulāpurusha, 5, 109

Tumbēs'vara, *de.*, 4, 108, 215

U

- Ubare, s.a. Umbari, vi., Lvii
 Ukkuḷagāve, vi., Lvii, 61, 73,
 171, 186, 232
 Umbari, vi., Lvii
 Uṃṃakēs'vara. Unhakadēva,
 Unkēs'var, vi., xLiv, Lvii,
 Lxv, 97, 100, 206, 208, 239-40
Uppayaṇada kuppa, camp.,
 58, 168
 Utama, *Vahni ch*, xxvii-xxviii,
 Li, 49, 65, 159, 177, 233.

V

- Vazēs'varapandita, ascetic, Lx,
 10, 116, 216
 Vahni, f., xxvi-xxvii, xLviii,
 Lxiii, Lxix, 49, 65, 159, 177,
 221, 228, 233, 236
 Vais'ya, community, xxix, Lxvii
 Vaji, f., xxii, xxxii, xxxv, xLvi,
 xLviii, Lxix, 6, 9, 19, 41-43,
 110, 114-15, 126, 146, 151,
 160, 162, 227
 Vaḷadēvi, de., 44, 72, 153, 185
 Vaḷagāve, s.a. Wilegaon, vi.,
 Lvii, 77, 189
 Vathjarā, s.a. Mānjara, vi., xLix,
 63, 175, 233
 Vathtagūru, vi., xLj, Lvii, 90,
 200, 238
 Varadstaṭa, Varāṭa. s.a. Varhad,
 co., xxv
 Varāha, seal., xxxiv, 39, 146
Varāhadvatāra, xLii
 Varāla, s.a. Varbad. co., xxv,
 7, 113
 Varhad, region, xxv
Vasishṭha, sage, 6, 111
 Vatsa, s.a. *S'rivatsa, f.*, xxxix
 Vengi, co., 6, 110, 215
 Vennamayya, off., 59-60, 74,
 170-71, 186, 232, 236
 Vidarbha, region, xxv
Vidyāsana, Vidyūsthāna, Lxvi,
 3, 107
 Vikramāditya, Vikramānka, s.a.
 Vikramāditya V, *Chālukya k*
 5, 40, 110, 156
 Vikramachakīēs'vara, Vikamā-
 ditya, Vikramauppa, Vikamā-
 ditya VI, *Chālukya k.*, xxiii,
 xxv, xxviii-xxix, xxxi-xxxvi,
 xLviii-xLix, Lxiv, 40, 46-48,
 56-57, 147-48, 157, 167, 219,
 222, 224-25, 227-28
Vikramānkaḍevacharitam,
 wk., xxii
 Vikramārka, *Raṭṭa ch.*, xL,
 xLv, 81, 191-92, 237
 Viṃśadgīṃas'ana, di., xxix,
 Lii, 63, 181
Vimśaka, te., Lxv, 94, 204, 239
 Vimgavall, xLii
 Vindhya, xxiv, 215
Vindhyaḍhipa, Vindhyaopati, tit.,
 xxiv, 7, 9, 113, 115

- Vindhya lakh and a quarter,
dt., xxiv
- Vīracāryaṇa, *de.*, xx, 4, 108,
 215
- Viś'a, s. a. Vais'aya, *community*,
 68, 181
- Vīsa, *coin*, 30, 61, 136, 172
- Viś'vāra, s. a. Viś'vāvara,
de., 93, 204
- Vishaya, *dt.*, Lii
- Viś'vā'vara, *de.*, Lxiv, 238
- Vishṇudēva, *n.*, 60, 170, 232
- Vishṇuvardhana Vijayāditya,
Chālukya k., xxxiv, 39, 146.

W

Wilegaon, *vi.*, Lvii.

Y

- Yādava, Yādava of Dēvagiri,
dy., xvii, xxiv. xxxviii-xxxix,
 237
- Yādava-rājya-sthairyūchhārya,
tit., xxxix, 87, 198, 237
- Yadu, *race.*, 2, 106
- Yētagi, *vi.*, xxxi, xxxv-xxxvi,
 lvi, Lxv
- Yereyamaraśa, s. a. Ereyamarasa,
ch., xxxvi
- Yerga, s. a. Arga, *Vahni ch.*,
 xxxi, 70, 183
- Yerga, *dt.*, xxxi
- Yokkapayya, s. a. Okkarasa,
off., xxxii, xxxiv, Lxiv. 26,
 132, 222.